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ABSTRACT

This annotated bibliography lists over 220 multi-disciplinary Ph.D. dissertations written between 1960 and 1980 on the subject of indigenous and immigrant ethnic folklife in the United States and Canada. Only dissertations providing substantial attention to traditional forms of ethnic folk culture in context were considered. The concept of "folklife" governing the selection process was guided by the definition used in the American Folklife Preservation Act (P.L. 94-201) which states that folklife is "the traditional expressive culture shared within the various groups...familial, ethnic, occupational, religious, regional; expressive culture includes a wide range of creative and symbolic forms such as custom, belief, technical skill, language, literature, art, architecture, music, play, dance, drama, ritual, pageantry, handicraft; these expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction." Dissertations are organized alphabetically by the author's last name. Each entry includes author's name, complete dissertation title, name of university granting the Ph.D., academic department/field for which the dissertaion was written, year the degree was granted, pagination, order number from University Microfilms International, abstract citation, bibliographic reference to published edition (when applicable), and condensed version of author's abstract. (NEC)

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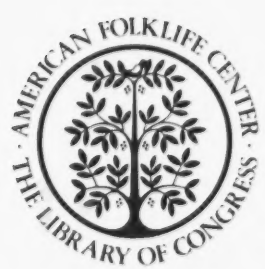
ETHNIC FOLKLIFE DISSERTATIONS FROM THE UNITED STATES AND CANADA, 1960–1980

A Selected, Annotated Bibliography

by

CATHERINE HIEBERT KERST



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Catherine Hiebert Kerst

INTRODUCTION

Ethnic studies developed into a legitimate field in the United States and Canada during the early 1960s with the realization that ethnic cultures were continuing, even in modern society, to maintain unique values, attitudes, and behaviors that set them apart from other groups. During the past twenty years a substantial amount of research in the social sciences and the humanities has focused on the subject of ethnic groups. Earlier in the century, research had been done primarily to document the social conditions experienced by immigrants in their new surroundings. The scholarly research reflected the accepted premise of the time, often shared by the immigrants themselves, that success in America required a shedding of distinctive traditions and acceptance of the norms of mainstream culture. More recently, however, attention has been directed towards examining the dynamic and complex processes by which ethnic groups maintain their identity in pluralistic societies.

This annotated bibliography lists a multi-disciplinary selection of Ph.D. dissertations written between 1960 and 1980 on the subject of indigenous and immigrant ethnic folklife in the United States and Canada. Doctoral dissertations are an excellent monitor of academic trends and interests, but they are not as readily available as published books and articles. In an effort to make such material accessible, this bibliography provides short abstracts of the dissertations whenever sufficient information could be found to describe their contents and the approaches taken by their authors. It also offers information on obtaining access to the dissertations, whether in microform or in published form.

CRITERIA USED IN DEVELOPING THE BIBLIOGRAPHY

The bibliography is selective. The concept of "folklife" governing the selection process was guided by the definition used in the American Folklife Preservation Act (P.L. 94-201) which states that folklife is "the traditional expressive culture shared within the various groups . . . : familial, ethnic, occupational, religious, regional; expressive culture includes a wide range of creative and symbolic forms such as custom, belief, technical skill, language, literature, art, architecture, music, play, dance, drama, ritual, pageantry, handicraft; these expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction."

Within this framework, folklife studies were chosen for inclusion in the bibliography where ethnic identity and cultural distinctiveness functioned as central concepts in defining the authors' investigations. What provided the determining factor was the emphasis in the dissertations given to examining forms of shared traditional culture which were not only embedded in the ethnic heritage of the group, but also operated within the context of a pluralistic society.

The following criteria should help to explain how specific decisions were made in compiling the bibliography. Only dissertations providing substantial attention to traditional forms of ethnic folk culture in context were considered. Consequently, regional, historical, economic, religious, or sociological studies of ethnic groups were included only if they examined distinctive forms of expressive culture. On the other hand, studies of ethnic folklore genres were omitted if the social and cultural contexts of such traditions were disregarded. Likewise, research on belles-lettres conducted solely to determine their ethnic folkloric content was excluded. Linguistic analyses of ethnic speech patterns or research on forms of ethnic music were chosen for inclusion only if they examined the significance of these forms in marking ethnic identity.

Each discipline represented in the bibliography has its own unique orientation and methodology. Therefore, the dissertations reflect a variety of approaches. By providing a multi-disciplinary overview of ethnic folklife dissertations, the bibliography may heighten awareness of the potential for comparing research on similar topics undertaken from different perspectives.

MAJOR CURRENTS IN ETHNIC FOLKLIFE SCHOLARSHIP

Definite trends can be detected in dissertation research on the folklife of ethnic groups over the past two decades. Scholarly attention has shifted largely from a focus on the ethnic group as a self-contained unit with a static list of cultural traits to a concern with the fluid and mutable expression of ethnicity and ethnic identity. This tendency is especially noticeable in dissertations written in the field of folklore, but it is also evident in dissertations from other disciplines.

Dissertations written in the 1960s frequently focused on the material of folklore collected from ethnic groups. Often a description or collection of folklore items was presented which reflected the values of a specific ethnic group (Abrahams 1961; Mintz 1961; Montell 1964; Gerber 1966). Others stressed the persistence of surviving folk beliefs and traditions (Leder 1968; Comeaux 1969; Patterson 1969; Robbins 1969; Simons 1969) or their disappearance (Paulson 1967).

During the early 1970s, a new focus emerged. The ethnic group itself became the unit of analysis. Dissertations began to examine the process of culture change and acculturation through subsequent generations and its expression through folklore (Sklute 1970; Klymasz 1971; Makofsky 1971; Ragucci 1971; Bianco 1972; Hodges 1972; Mathias 1974). Subsequently research was done on the uses of folklore by ethnic groups to establish or maintain boundaries in multi-ethnic societies. Among these dissertations several approaches can be discerned. Some scholars employed performance-communication models to understand expressive ethnic behavior (Gizelis 1972; Menez 1973; Bell 1975; Stern, S. 1977; Epstein 1979). Some viewed traditional ethnic expression as a network of unofficial collective culture (Thigpen 1973), or focused on the ethnic folkloric expression of individuals (Jordan 1975), while others examined the social, psychological, and economic functions of the folklore of ethnicity (Danielson 1972; Chadney 1976; Ibarra 1976; Herbstein 1978).

By the late 1970s scholars were exploring ethnic folkloric expression as a dynamic aspect of behavior rather than as a code of homogeneous beliefs (Bennett, L. 1976; Almirol 1977; Wan 1978; Eagle 1979). Other dissertations presented analyses of the symbolic uses of folklore and folklife in establishing ethnic identity (Feldon 1976; Simon 1977; Brady 1978; Currier 1978; Phillips 1978; O'Grady 1979). This area of investigation has been taken one step further in dissertations on the manifestation and manipulation of multiple identities through ethnic folkloric behavior in multi-cultural situations (Fisher 1978; Hoover 1979; Silverman 1979).

Certainly not all of the dissertations listed in the bibliography fit neatly into the progression described here. Studies of other dimensions of ethnic folkloric expression can also be found, and, of course, others reviewing these dissertations might discern alternative directions and trends to those mentioned here.

SOURCES FOR THE BIBLIOGRAPHY

The dissertations which received the most attention in compiling this bibliography were those registered by University Microfilms International in Ann Arbor, Michigan in its monthly publication Dissertation Abstracts International, published as Dissertation Abstracts prior to July 1969. (These publications will be abbreviated hereafter as DAI and DA.) Unfortunately, not all schools or departments of American and Canadian universities have participated in this cooperative microfilming program by providing copies of dissertations with 600-word abstracts written by their authors. For example, Harvard University, the Massachusetts Institute of Technology, the University of

California at Berkeley, the University of Chicago, and Columbia University are among those institutions which do not submit dissertations from all disciplines to University Microfilms International at the present time. In general, many more American than Canadian universities are represented in DAI and DA. Also, some institutions began using the dissertation microfilming program later than others.

For these reasons, the bibliography is not as inclusive as it would be if all Canadian and American universities subscribed to the microfilming service and may reflect unknown biases as a result. To determine which universities cooperated during a specific month and year, consult the introductory pages of the individual volumes of DAI and DA.

American Doctoral Dissertations (hereafter ADD) was consulted for dissertations from American universities which have not subscribed to DAI or DA. ADD is an index compiled on behalf of the Association for Research Libraries. Each year it lists the names of dissertations which have been written in fulfillment of American Ph.D. degrees. The listing is taken from commencement programs published by the universities granting the degrees. ADD provides basic bibliographic information about the dissertations without supplying abstracts or annotations. Each dissertation is listed under the name of the university which granted the degree and under sub-headings indicating the department for which it was written.

The following subject areas were searched in DAI, DA, and ADD to prepare the bibliography: folklore, history, anthropology, sociology, fine arts, geography, music, literature, linguistics, religion, American studies, theater, economics, and education. Relatively few dissertations were listed under the folklore subject areas in DAI, DA, and ADD. Subject designations are chosen by the authors to reflect the content they feel is most prominent in their dissertations; the categories do not necessarily coincide with the field or department for which they were written. Additional research was done to determine the field in which a dissertation was written, since it was felt to be useful for understanding the perspective and methodology underlying the research. This information is not available in DAI, DA, or ADD and was obtained by referring to the dissertations in microform. When this was not available, the library of the institution granting the degree was contacted.

In addition to DAI, DA, and ADD, several supplementary bibliographic sources were consulted in the preparation of this bibliography. They are listed at the end of the introduction.

AVAILABILITY OF THE DISSERTATIONS

Copies of most American dissertations listed in DAI and DA are available from University Microfilms International in microform or as xerographically-reproduced, bound paper reprints. Requests should be directed to University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, Michigan 48106 or (800) 521-0600. Canadian dissertations listed in DAI or DA are not available through University Microfilms International and therefore no Microform numbers are provided for them in the bibliography. For information on obtaining access to dissertations listed in ADD or those abstracted in DAI and DA lacking Microform numbers, contact the library of the university which granted the degree.

ORGANIZATION OF THE BIBLIOGRAPHY

The dissertations are organized alphabetically by the author's last name. An index following the bibliography is arranged by ethnic group and by state or province.

For each dissertation entry, the following information has been provided in the order listed:

1) Author's name.
2) Complete title of dissertation.
3) Name of university granting Ph.D.
4) Name of academic department or field for which dissertation was written.
5) Year degree granted.
6) Pagination of dissertation (Listed in DAI and DA; not available in ADD or for Canadian dissertations).
7) Order number for those microform copies of dissertations available from University Microfilms International and sometimes available through university libraries on interlibrary loan. The Library of Congress has a complete collection of microform copies listed in DAI and DA in its Microform Reading Room, acquired through copyright and subscription.
8) Citation of abstract, indicating volume, issue, and page numbers in DAI or DA, or volume and page listing in ADD.
9) Bibliographic reference to published edition or revision of dissertation when applicable. Includes published title, place of publication, publisher's name, date of publication, and the Library of Congress call number in parentheses. Information concerning forthcoming editions or revisions is provided when available. This is offered only to alert researchers to possible future publications and may not be fully complete.
10) Condensed version of author's 600-word abstract as printed in DAI or DA. ADD provides no such abstracts.

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Z5055.U5D637

Cordasco, Francesco. American Ethnic Groups, the European Heritage: A Bibliography of Doctoral Dissertations Completed at American Universities. Metuchen, N.J.: Scarecrow Press, 1981.

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Z5053.D613

Dundes, Alan. Folklore Theses and Dissertations in the United States [1880-1968] Austin: University of Texas Press, 1976.

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Fowke, Edith Fulton, and Carole Henderson Carpenter. A Bibliography of Canadian Folklore in English. Toronto; Buffalo: University of Toronto Press, 1981.

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Georges, Robert A., and Stephen Stern. American and Canadian Immigrant and Ethnic Folklore: An Annotated Bibliography. New York: Garland Press, 1982.

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Aamodt, Agnes Marie. Enculturation Process and the Papago Child: An Inquiry into the Acquisition of Perspectives on Health and Healing. University of Washington, anthropology, 1971. 305 p.
Micro 72-15061
Abstracted in DAI, v. 32B, n. 11, May 1972, p. 6173.

Analyzes how children in a rural Catholic village in the Papago Indian Reservation in southern Arizona acquire and develop perspectives on health and healing.

Abbass, Donna Kathleen. Contemporary Oklahoma Ribbonwork: Styles and Economics. Southern Illinois University at Carbondale, anthropology, 1979. 142 p.
Micro 79-26292
Abstracted in DAI, v. 40A, n. 6, Dec. 1979, p. 3385.

Identifies and describes styles of American Indian ribbonwork produced in Oklahoma and discusses the effects of the marketplace on production.

Abrahams, Roger David. Negro Folklore from South Philadelphia: A Collection and Analysis. University of Pennsylvania, English literature and folklore, 1961. 429 p.
Micro 62-2817
Abstracted in DA, v. 23, n. 3, Sept. 1962, p. 987.

Revision published as Deep Down in the Jungle . . . : Negro Narrative Folklore from the Streets of Philadelphia. Hatboro, Pa.: Folklore Associates, 1964 (GR103.A2) and Chicago: Aldine Publishing Company, 1970. (GR103.A2)

Presents folklore collected in a small, black, Philadelphia neighborhood and examines it in terms of genre, group values, and social and cultural context.

Ager, Lynn Price. Alaskan Eskimo Children's Games and Their Relationship to Cultural Values and Role Structure in a Nelson Island Community. The Ohio State University, anthropology, 1975. 149 p.

Micro 76-9927

Abstracted in DAI, v. 36A, n. 11, May 1976, p. 7498.

Investigates children's games in Tununak, Alaska to demonstrate changes in the relationship between community role structure and game player organization as a result of acculturation. Explores the expressive nature of the games in terms of cultural values and includes game descriptions collected within an ethnographic setting.

Allison, Maria Teresa. A Structural Analysis of Navajo Basketball. University of Illinois at Urbana-Champaign, physical education, 1980. 215 p.

Micro 81-08435

Abstracted in DAI, v. 41A, n. 11, May 1981, p. 4755.

Describes and analyzes the nature of the Navajo Indian game system utilizing a structuralist methodology by focusing on how basketball is played by Navajo student athletes. Also discusses basic Navajo cultural principles which influenced the adoption and redefinition of the game.

Almirol, Edwin Boado. Ethnic Identity and Social Negotiation: A Study of a Filipino Community in California. University of Illinois at Urbana-Champaign, anthropology, 1977. 292 p.

Micro 77-14923

Abstracted in DAI, v. 38A, n. 1, July 1977, p. 352.

Published. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 10). (F869.S17A55)

Examines the definition, expression, and maintenance of distinct ethnic identities in multi-ethnic America through a study of Filipino social organization, family and kinship networks, and associations in California.

Amoss, Pamela Thorsen. The Persistence of Aboriginal Beliefs and Practices among the Nooksack Coast Salish. University of Washington, anthropology, 1972. 239 p.

Micro 72-15064

Abstracted in DAI, v. 32B, n. 11, May 1972, p. 6174.

Revision published as Coast Salish Spirit Dancing: The Survival of an Ancestral Religion. Seattle: University of Washington Press, 1978. (E99.N84A47)

Describes the contemporary religious beliefs and practices of the Nooksack Coast Salish Indians, focusing on guardian spirit beliefs, the foundation for the most important area of ceremonial expression--winter spirit dancing.

Barnes-Harden, Alene Leett. African American Verbal Arts: Their Nature and Communicative Interpretation (A Thematic Analysis). State University of New York at Buffalo, communications, 1980. 186 p.

Micro 80-16195

Abstracted in DAI, v. 41A, n. 1, July 1980, p. 351-352.

Analyzes the thematic nature and contextual quality of six Afro-American verbal art forms--toasts, jokes, proverbs (and proverbial expressions), superstitions, games, and the dozens--which reveal the psychosocial values of black Americans.

Bauman, Richard. For the Reputation of Truth: Quaker Political Behavior in Pennsylvania, 1750-1800. University of Pennsylvania, American civilization, 1968. 344 p.

Micro 69-5607

Abstracted in DA, v. 29B, n. 10, April 1969, p. 3589.

Revision published as For the Reputation of Truth; Politics, Religion, and Conflict among the Pennsylvania Quakers, 1750-1800. Baltimore: Johns Hopkins Press, 1971. (BX7648.P438)

Examines the values, goals, beliefs, and cognitive orientations of Pennsylvania Quakers during the late 18th-century as they relate to political behavior, using personal journals and correspondence, as well as the institutional records of the Society of Friends.

Bell, Michael Joseph. Running Rabbits and Talking Shit: Folkloric Communication in an Urban Black Bar. University of Pennsylvania, folklore and folklife, 1975. 556 p.

Micro 75-24044

Abstracted in DAI, v. 36A, n. 5, Nov. 1975, p. 3015.

Revision published as The World from Brown's Lounge: An Ethnography of Black Middle-Class Play. Urbana: University of Illinois Press, 1983. (E185.86.B378)

Provides a "socio-communicational ethnography" of the expressive patterns and modes of behavior of middle-class black Americans in an urban bar environment, focusing on the nature, structure, and meaning of folkloric communication and performance.

Bennett, Linda Anne. Patterns of Ethnic Identity among Serbs, Croats, and Slovenes in Washington, D.C. The American University, anthropology, 1976. 385 p.

Micro 76-19445

Abstracted in DAI, v. 37A, n. 3, Sept. 1976, p. 1654.

Revision published as Personal Choice in Ethnic Identity Maintenance: Serbs, Croats, and Slovenes in Washington, D.C. Palo Alto: Ragusan Press, 1978. (F205.S5B46)

Explores patterns of ethnic identity maintenance among a group of individuals for whom maintenance or abandonment of ethnic identity is primarily a matter of personal choice, with relatively minimal pressure generated by the socio-cultural climate in which they live.

Bennett, Ruth Ann. Hoopa Children's Storytelling. University of California, Berkeley, education, 1980. 150 p.

Micro 80-29328

Abstracted in DAI, v. 41A, n. 7, Jan. 1981, p. 2975.

Presents a developmental study of storytelling, focusing on oral-language proficiency among Hoopa Indian children of mixed Hupa, Yurok, and southwestern tribal descent.

Bianco, Carla Di-Fazio. The Two Rosetos: The Folklore of an Italian-American Community in Northeastern Pennsylvania. Indiana University, folklore, 1972. 547 p.

Micro 73-2687

Abstracted in DAI, v. 33A, n. 8, Feb. 1973, p. 4280.

Revision published as The Two Rosetos. Bloomington: Indiana University Press, 1974. (F159.R73B52)

Describes and compares traditional values, worldview, and cultural change in the lives of Italian-Americans in Roseto, Pennsylvania with Italians in their home community of Roseto

Valfortore, Italy, through the study of folktales, proverbs, legends, religious customs, magic practices and beliefs, and community cohesion and conflict.

Blackburn, Thomas Carl. Chumash Oral Traditions: A Cultural Analysis. University of California, Los Angeles, anthropology, 1974. 623 p.
Micro 74-21100
Abstracted in DAI, v. 35A, n. 4, Oct. 1974, p. 1784.

Revision published as December's Child: A Book of Chumash Oral Narratives. Berkeley: University of California Press, 1975. (E99.C815D42)

Explores various hypotheses regarding Chumash oral traditions of southern California and interprets the seeming discrepancies between actual behavior and that depicted in the narratives.

Blanchette, Jean-Francois. The Role of Artifacts in the Study of Foodways in New France, 1720-1760: Two Case Studies Based on the Analysis of Ceramic Artifacts. Brown University, anthropology, 1979. 282 p.
Micro 80-06978
Abstracted in DAI, v. 40A, n. 11, May 1980, p. 5914-5915.

Published. Ottawa: National Historical Parks and Sites Branch, Parks Canada, Environment Canada, 1981 (History and Archaeology; No. 52). (GT2853.C2B56)

Demonstrates how the concept of foodways can be used in historical archeology and how a method can be developed to understand changes in the pattern of New France foodways using 18th-century artifacts found in a fishing settlement on Prince Edward Island.

Blau, Harold. Calendric Ceremonies of the New York Onondaga. New School for Social Research, anthropology, 1969. 295 p.
Micro 70-7650
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Documents the practices of religious observance at the Longhouse of the Onondaga Reservation, near Syracuse, New York, by describing rituals during a calendric ceremonial year from social, political, musical, and religious viewpoints.

Borie, Beauveau, IV. Threshing Methods in the Pennsylvania German Area. University of Pennsylvania, folklore and folklife, 1974. 284 p.

Micro 75-14545

Abstracted in DAI, v. 36A, n. 1, Jan. 1975, p. 455.

Examines the flail and flailing process used by Pennsylvania Germans for threshing crops. Investigates the relationship between a traditional tool and its maker, and demonstrates traditional patterns of material folk-cultural retention.

Bourgeois, Marie J. Present-Day Health and Illness Beliefs and Practices of the Seneca Indians. The Catholic University of America, anthropology, 1968. 196 p.

Micro 69-9116

Abstracted in DA, v. 29B, n. 12, pt. 1, June 1969, p. 4488-4489.

Investigates beliefs and practices regarding health and illness on the Tonawanda Reservation in New York State to determine the relation between traditional and modern medical values and their effect on the behavior of Seneca Indians.

Boyer, Horace Clarence. An Analysis of Black Church Music with Examples Drawn from Services in Rochester, New York. The University of Rochester, Eastman School of Music, music theory, 1973. 266 p.

Micro 73-13016

Abstracted in DAI, v. 34A, n. 2, Aug. 1973, p. 804-805.

Examines the music of the black American church service historically and theoretically, giving special attention to melody, rhythm, harmony, performance practices, and the significance of musical expression within the service.

Brady, Margaret Katheryne. Navajo Children's Narratives: Symbolic Forms in a Changing Culture. The University of Texas at Austin, anthropology, 1978. 327 p.

Micro 79-00541

Abstracted in DAI, v. 39A, n. 7, Jan. 1979, p. 4409.

Revision published as "Some Kind of Power": Navajo Children's Skinwalker Narratives. Salt Lake City: University of Utah Press, 1984. (E99.N3B65)

Analyzes Navajo children's skinwalker stories collected in Arizona from several folkloristic and anthropological perspectives, focusing on the ways that shared, traditional Navajo symbols operate and persist through adaptation in an area which is becoming increasingly acculturated.

Brewer, R.S.M. Patricia J. Age, Language, Culture, Previous Knowledge, and Proverb as Social Metaphor: A Study in Relationships. University of Pennsylvania, folklore and folklife, 1973. 242 p.

Micro 74-14032

Abstracted in DAI, v. 34A, n. 12, pt. 1, June 1974, p. 7658.

Explores the ethnography of speaking proverbs in middle-class, white, English and lower-class, black, vernacular sociolinguistic situations among Connecticut children to test the relationship between children's ability to understand the metaphoric meaning and usage of a proverb and their age, cultural-linguistic background, and previous proverb knowledge.

Brito, Silvester John. The Development and Change of the Peyote Ceremony through Time and Space. Indiana University, folklore, 1975. 313 p.

Micro 76-2792

Abstracted in DAI, v. 36A, n. 8, Feb. 1976, p. 5379-5380.

Describes a typical Plains-type peyote ceremony as currently practiced north of the Rio Grande, reconstructs its historical development, and analyzes changes that have taken place in the ritual.

Brower, William Charles. Ethnic Identity and Revitalization: Psychocultural Adaptation among the Eskimo of North Alaska. University of Colorado at Boulder, anthropology, 1980. 254 p.

Micro 80-21554

Abstracted in DAI, v. 41A, n. 4, Oct. 1980, p. 1668.

Analyzes current efforts made by the Inupiat of North Alaska to achieve psychocultural adaptation through a revitalization movement based on a rejuvenated sense of Eskimo identity and the active assertion of that identity.

Bruchman, Robert Christian. Native American Revitalized Prophesy: A Process of Enculturation. Arizona State University, education, 1978. 281 p.

Micro 78-20681

Abstracted in DAI, v. 39A, n. 5, Nov. 1978, p. 3010.

Examines the educational techniques, processes, and concepts involved in three Native American religious revitalization movements: The Delaware Prophecy (1762-1765), the Ghost Dance of 1870 (1870-1872), and the Ghost Dance of 1890 (1889-1930).

Brunton, Bill Buzz. The Stick Game in Kutenai Culture. Washington State University, anthropology, 1974. 221 p.

Micro 74-16355

Abstracted in DAI, v. 35A, n. 1, July 1974, p. 8.

Investigates the stick game--a group form of gambling--and its socio-cultural milieu among the Kutenai Indians of western Montana.

Buller, Galen Mark. Comanche Oral Narratives. The University of Nebraska - Lincoln, English, 1977. 223 p.

Micro 77-18721

Abstracted in DAI, v. 38A, n. 3, Sept. 1977, p. 1370-1371.

Presents a collection of Comanche oral narratives gathered from the turn of the century to the present and analyzes them according to the theories of Claude Levi-Strauss, Carl Jung, and Mary Douglas.

Burman-Hall, Linda Carol. Southern American Folk Fiddling: Context and Style. Princeton University, music, 1974. 362 p.

Micro 75-6634

Abstracted in DAI, v. 35A, n. 9, March 1975, p. 6179.

Surveys the history, social background, function, and personnel of the Southern folk fiddling tradition resulting from the interaction of dominant British idioms with continental European traditions, urban and popular music from the North, and the black, Cajun, and Mexican cultures in the South.

Burnim, Mellonee Victoria. The Black Gospel Tradition: Symbol of Ethnicity. Indiana University, folklore, 1980. 327 p.

Micro 81-05956
Abstracted in DAI, v. 41A, n. 9, March 1981, p. 3773-3774.

Examines the role of gospel music as a vehicle of ethnic expression among black Americans, regardless of religious affiliation, in Indiana and elsewhere, to establish conceptual and behavioral norms governing the gospel tradition.

Buxbaum, Edwin Clarence. The Greek-American Group of Tarpon Springs, Florida: A Study of Ethnic Identification and Acculturation. University of Pennsylvania, anthropology, 1967. 472 p.
Micro 67-12733
Abstracted in DA, v. 28B, n. 5, Nov. 1967, p. 1769-1770.

Published. New York: Arno Press, 1980. (F319.T23B89)

Investigates factors affecting Greek ethnic identity during the acculturation process of a Greek-American group by examining basic aspects of the social structure from the viewpoint of social interaction and cultural equilibrium.

Cabral, Stephen Leonard. Portuguese-American Feasting: Tradition and Change in New Bedford, Massachusetts. Brown University, anthropology, 1978. 263 p.
Micro 79-06525
Abstracted in DAI, v. 39A, n. 9, March 1979, p. 5592.

Describes and analyzes the history, organization, and celebration of two patron saint feasts (the Feast of the Blessed Sacrament and the Festa do Senhor da Pedra) celebrated by Portuguese-American immigrants and their descendents in New Bedford, Massachusetts.

Callahan, Alice Anne. The I'n-Lon-Schka (Playground-of-the-Eldest Son) The June Ceremonial Dance of the Osages: A Study in American Indian Arts. Syracuse University, humanities, 1977. 252 p.
Micro 78-11638
Abstracted in DAI, v. 39A, n. 2, Aug. 1978, p. 515.

Describes and interprets I'n-Lon-Schka, the most important surviving Osage ceremonial dance, emphasizing music, dance, and costume. Based on printed sources and fieldwork conducted in Hominy, Pawhuska, and Grayhorse, Oklahoma.

Carpenter, Carole Henderson see Henderson, Margaret Carole.

Castelli, Joseph Roy. Basques in the Western United States: A Functional Approach to Determination of Cultural Presence in the Geographic Landscape. University of Colorado, geography, 1970. 179 p.

Micro 70-23697

Abstracted in DAI, v. 31B, n. 6, Dec. 1970, p. 3472.

Published. New York: Arno Press, 1980. (F767.J8C36)

Develops a model to determine the existence of a cultural landscape created by a small identifiable cultural group and applies the model by examining a Basque community in Buffalo, a small ranching town in Johnson County, Wyoming.

Cavanagh, Beverly Anne. Music of the Netsilik Eskimo: A Study of Stablility and Change. University of Toronto, music, 1979.

Abstracted in DAI, v. 40A, n. 8, Feb. 1980, p. 4291.

Published. Ottawa: National Museums of Canada, 1982 (Canadian Ethnology Service; Mercury Series 82). (ML3563.C39)

Defines the traditional styles and genres of Netsilik Inuit music and estimates the extent of change which this music has undergone, especially as a result of contact with European and North American music.

Chadney, James Gaylord. The Vancouver Sikhs: An Ethnic Community in Canada. Michigan State University, anthropology, 1976. 473 p.

Micro 77-5777

Abstracted in DAI, v. 37A, n. 9, March 1977, p. 5912.

Published as The Sikhs of Vancouver. New York, AMS Press, 1984 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 1). (F1089.5V22C56)

Examines the process by which Vancouver Sikhs have adapted structural and cognitive patterns of the Punjab to their present circumstances to exploit the economic opportunities while maintaining a unique identity separate from the dominant society.

Chammou, Eliezer. Migration and Adjustment: The Case of Sephardic Jews in Los Angeles. University of California, Los Angeles, geography, 1976. 270 p.

Micro 76-15936

Abstracted in DAI, v. 37A, n. 1, July 1976, p. 602.

Examines the motives and the problems associated with the adjustment of minority immigrants to their new environment, based on interviews within the Sephardic Jewish community of Los Angeles.

Chock, Phyllis Pease. Greek-American Ethnicity. The University of Chicago, anthropology, 1970.

Listed in ADD, 1969-1970, p. 15.

Closson, David Lee. One Life in Black Music: An Ethnography of a Black Jazz Musician. University of Pennsylvania, folklore and folklife, 1980. 283 p.

Micro 80-18536

Abstracted in DAI, v. 41A, n. 3, Sept. 1980, p. 1165-1166.

Presents the life history of the urban, black musician Charles Bowen within the social and cultural matrix of black music to examine assumptions concerning the relation between black music, the people who created it, and the larger American culture.

Comeaux, Malcolm Louis. Settlement and Folk Occupations of the Atchafalaya Basin. The Louisiana State University and Agricultural and Mechanical College, geography and anthropology, 1969. 265 p.

Micro 70-9046

Abstracted in DAI, v. 30B, n. 11, May 1970, p. 5093.

Revision published as Atchafalaya Swamp Life: Settlement and Folk Occupations. Baton Rouge: The School of Geoscience, Louisiana State University, 1972. (F377.A78C65)

Records and analyzes folk traits in the Atchafalaya Basin in Louisiana among persons of American Indian and French descent, focusing on tools and techniques, as well as their origin, distribution, and use.

Conway, Eugenia Cecilia. The Afro-American Traditions of the Folk Banjo. The University of North Carolina at Chapel Hill, English, 1980. 259 p.

Micro 81-04371

Abstracted in DAI, v. 41A, n. 8, Feb. 1981, p. 3682-3683.

Traces the 20th-century, black folk banjo tradition from the time when slaves brought the instrument from Africa, through the mid-19th century, to the present day.

Cook, Charles Weldon. The Development of American Indian Ritual Drama as Evidenced by the Hopi and Zuni Indians of the Southwestern United States. New York University, educational theatre, 1975. 357 p.

Micro 77-5294

Abstracted in DAI, v. 37A, n. 9, March 1977, p. 5440.

Analyzes Hopi and Zuni rituals and ritual dramas to gain insights into the transitional process of rituals becoming dramatic presentations.

Currier, Coburn Leo, Jr. Wabanaki Ethnic-History, Five Centuries of Becoming Indian: An Ethnohistorical Approach to Ethnicity. Washington State University, anthropology, 1978, 212 p.

Micro 78-20081

Abstracted in DAI, v. 39A, n. 5, Nov. 1978, p. 3011.

Presents an ethnohistoric narrative of the Wabanaki of Maine, isolating symbols that have enabled them to maintain a separate identity as Penobscot or Passamaquoddy Indians in a legal or cultural sense.

Danielson, Larry William. The Ethnic Festival and Cultural Revivalism in a Small Midwestern Town. Indiana University, folklore and American studies, 1972. 548 p.

Micro 73-2659

Abstracted in DAI, v. 33A, n. 8, Feb. 1973, p. 4281.

Examines the emergence and development of Swedish-American festivals and cultural activities in the town of Lindsborg, Kansas and analyzes the social, psychological, and economic functions which these ethnic celebrations have served in creating a unique Swedish-American community self-image.

Davis, Gerald Lewis. The Performed African-American Sermon. University of Pennsylvania, folklore and folklife, 1978. 317 p.
Micro 78-24711
Abstracted in DAI, v. 39A, n. 7, 1979, p. 4409.

Published as "I Got the Word in Me and I can Sing It, You Know": A Study of the Performed African-American Sermon. Philadelphia: The University of Pennsylvania Press, 1985. (BV4221.D38)

Explores the structural, para-linguistic, and aesthetic dimensions of the sermon as performed by three Afro-American preachers in California, focusing on an examination of its narrative complexity.

Davis, Nanciellen see Sealy, Nanciellen Davis.

Debacher, Donald Edward, Jr. Health Decision-Making: The Interaction of Apache Indian and Anglo American Medical Systems. Purdue University, anthropology, 1980. 306 p.
Micro 81-13664
Abstracted in DAI, v. 42A, n. 1, July 1981, p. 272.

Describes traditional belief and knowledge patterns forming the basis of health-seeking strategies among the San Carlos Apache of Arizona in interrelationship with competing medical systems such as Christian faith healing and Anglo medicine.

DeMarco, William Michael. Ethnics and Enclaves: The Italian Settlement in the North End of Boston. Boston College, history, 1980. 234 p.
Micro 80-26750
Abstracted in DAI, v. 41A, n. 6, Dec. 1980, p. 2733.

Revision published as Ethnics and Enclaves: Boston's Italian North End. Ann Arbor: UMI Research Press, 1981 (Studies in American History and Culture; No. 31). (F73.9.I8D45)

Examines the sub-cultural enclaves which became "new Italian villages in the heart of Boston," tracing their existence from the 1870s to the present and noting the retention of Old World values in housing, marriage, employment, and other cultural patterns.

Derby, Doris Adelaide. Black Women Basket Makers: A Study of Domestic Economy in Charleston County, South Carolina. University of Illinois at Urbana-Champaign, anthropology, 1980. 213 p.
Micro 80-26478
Abstracted in DAI, v. 41A, n. 6, Dec. 1980, p. 2668-2669.

Investigates the economic activities of the black women in South Carolina who produce and market coiled baskets and examines the traditional meanings and functions of basket making in this socio-economic context.

Des Jarlais, Mary Ellen. The Traditional Japanese Dwelling in Hawaii. University of Hawaii, American studies, 1977. 263 p.
Micro 77-23484
Abstracted in DAI, v. 38A, n. 5, Nov. 1977, p. 2873-2874.

Examines persistence and change in the Japanese domestic architectural form, the minka, in Hawaii among persons of Japanese ancestry and relates the house form to concepts of religion, space, and aesthetics.

Disenhouse, David S. Phonological Manifestations of Ethnic Identification: The Jewish Community of New York City. New York University, English, 1974. 130 p.
Micro 74-18150
Abstracted in DAI, v. 35A, n. 2, Aug. 1974, p. 1076-1077.

Explores the complex dialect situation in the Jewish community of New York City by investigating distinctive features found in the Reformed, Conservative, Orthodox, and Hasidic religious divisions.

Dominguez, Virginia Rosa. Behind the Semantic Curtain: Social Classification in Creole Louisiana. Yale University, anthropology, 1979. 408 p.
Micro 80-11049
Abstracted in DAI, v. 40A, n. 11, May 1980, p. 5919.

Presents an ethnographic and historical analysis of the dynamics of social identities among Creoles, blacks, and Indians in Louisiana.

Draper, David Elliott. The Mardi Gras Indians: The Ethnomusicology of Black Associations in New Orleans. Tulane University, ethnomusicology, 1973, 638 p.

Micro 74-301

Abstracted in DAI, v. 34B, n. 8, Feb. 1974, p. 3603-3604.

Presents an ethnographic and musicological examination of the groups of black males who mask as American Indians in the traditional Mardi Gras celebration in New Orleans.

Dyen, Doris Jane. The Role of Shape-Note Singing in the Musical Culture of Black Communities in Southeast Alabama. University of Illinois at Urbana-Champaign, musicology, 1977. 407 p.

Micro 77-26662

Abstracted in DAI, v. 38A, n. 6, Dec. 1977, p. 3127-3128.

Describes the four-shape-note music style as it exists in southeast Alabama black culture and examines how it traditionally helped to define community order in a predominantly rural, family-oriented society.

Eagle, Sonia Jacqueline. Work and Play among the Basques of Southern California. Purdue University, cultural anthropology, 1979. 242 p.

Micro 80-15450

Abstracted in DAI, v. 41A, n. 1, July 1980, p. 302-303.

Presents an ethno-historical account of a Basque community in the Los Angeles-southern California area from 1850 to the present, examining changes in ethnic identity maintenance mechanisms in occupational and social terms. Also describes the present-day revitalization of social activities such as handball, folk dancing, card playing, and gambling through which ethnic identity is expressed.

Eddington, Neil Arthur. The Urban Plantation: The Ethnography of an Oral Tradition in a Negro Community. University of California, Berkeley, anthropology, 1967. 250 p.

Micro 68-10312

Abstracted in DA, v. 29B, n. 1, July 1968, p. 26-27.

Describes and examines the oral tradition of Hunter's Point, an urban black community in San Francisco, to demonstrate the interrelationships between social structure, forms of speech, and behavior.

Epstein, Shifra. The Celebration of a Contemporary Purim in the Bobover Hasidic Community. The University of Texas at Austin, anthropology, 1979. 329 p.

Micro 80-09859

Abstracted in DAI, v. 40A, n. 11, May 1980, p. 5919.

Examines the Purim celebration as a cultural performance in the contemporary Jewish community of the Bobover Hasidim in Brooklyn, New York City.

Evans, David Huhn, Jr. Tradition and Creativity in the Folk Blues. University of California, Los Angeles, folklore and mythology, 1976. 610 p.

Micro 76-20198

Abstracted in DAI, v. 37A, n. 3, Sept. 1976, p. 1709-1710.

Revision published as Big Road Blues: Tradition and Creativity in the Folk Blues. Berkeley: University of California Press, 1982. (ML3521.E9)

Explores the processes of transmission, learning, composition, and recomposition in the rural folk blues tradition in Mississipi and other states, considering the blues from oral-formulaic, functional, sociological, structural, psychological, and performance-centered perspectives.

Everett, Michael Wayne. White Mountain Apache Health and Illness: An Ethnographic Study of Medical Decision-Making. University of Arizona, anthropology, 1971. 224 p.

Micro 71-14512

Abstracted in DAI, v. 31B, n. 12, pt. 1, June 1971, p. 7056-7057.

Investigates the nature of the contemporary Apache medical system and the processes responsible for its development by studying medical behavior in three White Mountain Apache Indian communities in east-central Arizona which reflect different levels of acculturation.

Farrer, Claire Rafferty. Play and Inter-Ethnic Communication: A Practical Ethnography of the Mescalero Apache. The University of Texas at Austin, anthropology, 1977. 201 p.

Micro 77-22951

Abstracted in DAI, v. 38A, n. 5, Nov. 1977, p. 2964.

Examines the hypothesis that the free play of young children may be read as a transformation of a culture-specific communication pattern by observing Mescalero Apache children and applying semiotics and information theory. Intended to aid teachers in developing techniques for initiating communication with children of ethnic minorities.

Feldon, Victoria Beatrice. Symbols of Ethnicity in Three Los Angeles Churches: A Comparative Study. University of California, Irvine, comparative culture, 1976. 289 p.

Micro 78-03816

Abstracted in DAI, v. 38A, n. 10, April 1978, p. 6251.

Investigates and compares the degree of ethnicity among recent Lithuanian Roman Catholic immigrants, Jews of Eastern European origin, and Lutherans of German-Scandinavian descent in Los Angeles, as expressed symbolically in their lives at church, at home, and in the community.

Ferris, William Reynolds, Jr. Black Folklore from the Mississippi Delta. University of Pennsylvania, folklore and folklife, 1969. 608 p.

Micro 69-21349

Abstracted in DAI, v. 30A, n. 7, Jan. 1970, p. 2923.

Revision published as Blues from the Delta. London: Studio Vista, 1970 (ML3561.B63F47) and Garden City, N.Y.: Anchor Press/Doubleday Company, Inc., 1978. (ML3561.B63F47)

Presents an analysis of black oral tradition which concentrates on defining prose narrative and blues events as they operate among Delta blacks, revealing that black performers often have two distinct "racial repertoires" which are appropriate for white and black audiences.

Ficca, Robert Joseph. A Study of Slavic-American Instrumental Music in Lyndora, Pennsylvania. University of Pittsburgh, music, 1980. 235 p.

Micro 81-12595

Abstracted in DAI, v. 41A, n. 12, June 1981, p. 4880.

Studies attitudinal changes toward Slavic-American instrumental music among Poles, Slovaks, Russians, and Ukrainians in Lyndora, Pennsylvania from 1902 to 1980.

Fisher, Alice Poindexter. The Transformation of Tradition: A Study of Zitkala Sa and Mourning Dove, Two Transitional American Indian Writers. [Listed erroneously in DAI as The Transportation of Tradition.] City University of New York, English, 1979. 205 p.

Micro 80-06440

Abstracted in DAI, v. 40A, n. 9, March 1980, p. 5055.

Chronicles the lives and literary efforts of Zitkala Sa, a Dakota Sioux of the Yankton band and Mourning Dove, an "Okanogan," as they make the transition from oral to written literature in writing down the legends and folktales of their tribes.

Fisher, Anthony Dwight. The Perception of Instrumental Values among the Young Blood Indians of Alberta. Stanford University, anthropology, 1966. 223 p.

Micro 66-14660

Abstracted in DA, v. 27B, n. 7, Jan. 1967, p. 2231.

Studies the choices of activities preferred by the young males of the Blood Indian Band of Cardston, Alberta and examines their preferences for continuities with the values of the past.

Fisher, Maxine Phyllis. Ethnic Identities: Asian Indians in the New York City Area. City University of New York, anthropology, 1978, 288 p.

Micro 78-08674

Abstracted in DAI, v. 38A, n. 12, pt. 1, June 1978, p. 7413.

Revision published as The Indians of New York City: A Study of Immigrants from India. New Delhi: Heritage Press, 1980. (F128.9.E2F57)

Examines which of the various identities based on natal language, regional origin in India, religious affiliation, and caste background are perceived as important by Asian Indians in their classification of other Indians and which form the bases of formal and informal association among them.

Flynn, Judith Zaccagnini. Dress of Older Italian-American Women: Documentation of Dress and the Influence of Socio-Cultural Factors. The Ohio State University, textiles and clothing, 1979. 198 p.

Micro 80-01728

Abstracted in DAI, v. 40A, n. 7. Jan. 1980.

Investigates everyday dress of older Italian-American women in the North End of Boston in relation to socio-cultural factors.

Fogelson, Raymond David. The Cherokee Ball Game: A Study in Southeastern Ethnology. University of Pennsylvania, anthropology, 1962. 334 p.

Micro 62-4288

Abstracted in DA, v. 23, n. 4, Oct. 1962, p. 1488.

Presents an ethnographic description of the game and rituals associated with the two-stick ball game of the Cherokee, based on library research and fieldwork in North Carolina and Oklahoma. Also examines connections between the game and traditional Cherokee socio-poltical organization, value orientations, and personality.

Fontes, Manuel Braulio da Costa. Portuguese Folktales from California. University of California, Los Angeles, Hispanic languages and literatures, 1975. 444 p.

Micro 76-3036

Abstracted in DAI, v. 36A, n. 8, Feb. 1976, p. 5455-5456.

Presents a transcribed collection of folktales of Portuguese immigrants with tale type and motif registers, and compares the context in which these texts were transmitted in California and, previously, in Portugal.

Foreman, Ronald Clifford, Jr. Jazz and Race Records, 1920-32; Their Origins and Their Significance for the Record Industry and Society. University of Illinois, communications, 1968. 301 p.

Micro 69-10702

Abstracted in DAI, v. 30A, n. 1, July 1969, p. 349.

Presents an historical analysis of the production and merchandising of phonograph records for black consumers between 1920 and 1932 by examining the pre-1920 social and recording environment and by reconstructing decisions and events basic to the commercial inauguration, expansion, and decline of race records.

Francaviglia, Richard Vincent. The Mormon Landscape: Existence, Creation and Perception of a Unique Image in the American West. University of Oregon, geography, 1970. 209 p.

Micro 71-10722
Abstracted in DAI, v. 31B, n. 10, April 1971, p. 6056.

Revision published as The Mormon Landscape: Existence, Creation, and Perception of a Unique Image in the American West. New York: AMS Press, 1978. (GF91.U6F7)

Interprets the visual characteristics of the Mormon West by analyzing religious and folk elements such as chapels, houses, barns, and fences found in the village and rural cultural landscape.

Frisbie, Charlotte Johnson. The Navajo House Blessing Ceremonial: A Study of Cultural Change. The University of New Mexico, anthropology, 1970. 385 p.
Micro 71-9274
Abstracted in DAI, v. 31B, n. 10, April 1971, p. 5770-5771.

Explores on-going cultural change among the Navajo of New Mexico, Arizona, and Utah through an examination of the Navajo House Blessing Ceremonial from 1900 to the present.

Frisch, Jack Aaron. Revitalization, Nativism, and Tribalism among the St. Regis Mohawks. Indiana University, anthropology, 1970. 217 p.
Micro 70-26921
Abstracted in DAI, v. 31B, n. 7, Jan. 1971, p. 3816.

Studies the development of nativism among the St. Regis Mohawks of New York State, Ontario, and Quebec and its relation to the growth of the Handsome Lake Code (Longhouse religion) since the 1930s.

Fry, Gladys-Marie. The Night Riders: A Study in the Social Control of the Negro. Indiana University, folklore, 1967. 291 p.
Micro 67-15094
Abstracted in DA, v. 28A, n. 6, Dec. 1967, p. 2157.

Revision published as Night Riders in Black Folk History. Knoxville: University of Tennessee Press, 1975. (E443.F89)

Uses oral tradition and folk history to investigate the system of psychological control of blacks used by whites based on the Negro's fear of the supernatural. Also examines the social control imposed by the antebellum slave patrols and the Reconstruction Ku Klux Klan.

Gaudet, Mary Marcia Gendron. The Folklore and Customs of the West Bank of St. John the Baptist Parish. University of Southwestern Louisiana, English, 1980. 184 p.

Micro 80-22191

Abstracted in DAI, v. 41A, n. 4, Oct. 1980, p. 1710.

Revision published under Gaudet, Marcia G. as Tales from the Levee: The Folklore of St. John the Baptist Parish. Lafayette, La.: Center for Louisiana Studies, University of Southwestern Louisiana, 1984 (Louisiana Folklife Series; No. 1). (F377.S135G38)

Studies French, German, and black folklore and customs of an isolated South Louisiana parish on the Mississippi River by examining such materials as oral tradition, folk medicine, river lore, and rituals associated with rites of passage.

Gaus, Dorothy Shipley. Change in Social Dance Song Style at Allegany Reservation, 1962-1973: The Rabbit Dance. The Catholic University of America, anthropology, 1976. 719 p.

Micro 76-21492

Abstracted in DAI, v. 37A, n. 4, Oct. 1976, p. 1864-1865.

Examines changes in Social Dance Song style and its connection with changes in the environment, the culture, and the musical activities at the Allegany Reservation of the Seneca Indians in New York State through a stylistic analysis of Rabbit Dance songs.

Georges, Robert Augustus. Greek-American Folk Beliefs and Narratives: Survivals and Living Tradition. Indiana University, folklore, 1964. 251 p.

Micro 64-12023

Abstracted in DA, v. 26, n. 9, Mar. 1966, p. 5360.

Published as Greek-American Folk Beliefs and Narratives. New York: Arno Press, 1980. (GR111.G74G46)

Presents folklore collected from first- and second-generation Greek-Americans which indicates that some folk beliefs, practices, and tales continue to persist because they serve as an important means of perpetuating Greek culture among immigrants and their American-born children, while those which have little significance in the American cultural environment tend to die out.

Gerber, Stanford Neil. Russkoya Celo: The Ethnography of a Russian-American Community. University of Missouri at Kansas City,

education, 1966. 136 p.

Micro 67-8684

Abstracted in DA, v. 28B, n. 3, Sept. 1967, p. 773.

Published. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 11). (E184.R9G47)

Presents an ethnography of a Russian-American ethnic community in the Midwest, describing major institutions such as the family, the economy, the polity, life and ceremonial cycles, and the local Russian Orthodox church.

Gerlach, Russell Lee. Rural Ethnic and Religious Groups as Cultural Islands in the Ozarks of Missouri: Their Emergence and Persistence. The University of Nebraska - Lincoln, geography, 1974. 439 p.

Micro 74-23897

Abstracted in DAI, v. 35A, n. 5, Nov. 1974, p. 2871-2872.

Revision published as Immigrants in the Ozarks: A Study in Ethnic Geography. Columbia, Mo.: University of Missouri Press, 1976 (University of Missouri Studies; No. 64). (F472.09G47)

Examines the cultural imprint on the landscape of several religious and ethnic groups in the Ozark Highland of Missouri, including Germans, French, Italians, Amish, and Mennonites, by observing land use, distributional patterns of settlement, and building characteristics.

Gizelis, Gregory. Narrative Rhetorical Devices of Persuasion in the Greek Community of Philadelphia. University of Pennsylvania, folklore and folklife, 1972. 303 p.

Micro 72-25577

Abstracted in DAI, v. 33A, n. 4, Oct. 1972, p. 1619.

Published as Narrative Rhetorical Devices of Persuasion: Folklore Communication in a Greek-American Community. Athens, Greece: National Centre of Social Research, 1974 (GR110.P4G57) and as Narrative Rhetorical Devices of Persuasion in the Greek Community of Philadelphia. New York: Arno Press, 1980. (GR111.G74G59)

Explores the role which folklore has played in the formation of beliefs, attitudes, behavior, and values of Greek-Americans in Philadelphia through an analysis of rhetorical face-to-face interaction employed in the communication of folklore narratives.

Goldman, Morris. The Sociology of Negro Humor. New School for Social Research, sociology, 1960. 186 p.

Listed in ADD, 1959-1960, p. 174.

Goodman, Linda Jean. This Is My Song: The Role of Song as Symbol in Makah Life. Washington State University, anthropology, 1978. 287 p.

Micro 79-03569

Abstracted in DAI, v. 39A, n. 8, Feb. 1979, p. 5013.

Uses ethnographic data on the ceremonies and musical activities of the Makah tribe as a background to explore the meanings of music in a socio-political and cultural context and the significance of song as a symbol of societal values.

Goodwin, Marjorie Harness. Conversational Practices in a Peer Group of Urban Black Children. University of Pennsylvania, anthropology, 1978. 699 p.

Micro 78-24723

Abstracted in DAI, v. 39A, n. 7, Jan. 1979, p. 4356.

Investigates speech activities, including rituals of access, stories, command sequences, ritual insult, gossip, forms of arguing, tricking, and various types of speech play among urban, black, working-class children, aged four through thirteen.

Green, Rayna Diane. The Only Good Indian: The Image of the Indian in American Vernacular Culture. Indiana University, folklore and American studies, 1973. 466 p.

Micro 74-9426

Abstracted in DAI, v. 35A, n. 3, Sept. 1974, p. 1572-1573.

Presents an examination and analysis of the image of the Indian in American vernacular culture, 1588-1973, as conveyed through oral tradition, visual representation, and ideational-dramatic expression.

Green, Thomas Aaron. Yo Soy Indio: An Analysis of a Contemporary Nativistic Movement. The University of Texas at Austin, anthropology, 1974. 198 p.

Micro 74-24868

Abstracted in DAI, v. 35A, n. 5, Nov. 1974, p. 2446.

Examines the ways in which the Tigua of Ysleta del Sur, a Pueblo Indian group, have consciously organized their nativistic movement in a contemporary urban context in El Paso in response to pressures which posed an imminent threat to the traditional way of life of their group.

Griffith, James Seavey. The Catholic Religious Architecture of the Papago Reservation, Arizona. University of Arizona, anthropology, 1973. 376 p.

Micro 74-2002

Abstracted in DAI, v. 34B, n. 8, Feb. 1974, p. 3605-3606.

Compares differences between chapels built by friars of the Roman Catholic church and those built by the Papago Indians for the rituals and ceremonies of their form of "folk catholicism," taking into account the economic and artistic resources as well as the ceremonial and ritual needs of the two groups.

Gritzner, Charles Frederick. Spanish Log Construction in New Mexico. The Louisiana State University and Agricultural and Mechanical College, geography and anthropology, 1969. 221 p.

Micro 70-9058

Abstracted in DAI, v. 30B, n. 11, May 1970, p. 5094-5095.

Examines the importance of Spanish-American influence in New Mexican log construction as a result of cultural diffusion from the Hispanic-American hearth in Mexico.

Gupta, Santosh Prabha. The Acculturation of Asian Indians in Central Pennsylvania. The Pennsylvania State University, anthropology, 1969. 219 p.

Micro 70-13830

Abstracted in DAI, v. 31B, n. 2, Aug. 1970, p. 487-488.

Observes and analyzes the process of acculturation of Asian Indians in central Pennsylvania through a study of religious practices, food habits, dating, marriage, family ties and kinship obligations, dress, and ornamentation.

Hall, Wade Henry. A Study of Southern Humor: 1865-1913. University of Illinois, English, 1961. 711 p.

Micro 62-616
Abstracted in DA, v. 22, n. 10, April 1962, p. 3644-3645.

Revision published as The Smiling Phoenix: Southern Humor from 1865 to 1914. Gainesville: University of Florida Press, 1965. (PS437.H32)

Explores the tradition of Southern humor in its many forms, portraying "the Negro in all his guises," and the poor whites--"crackers, mountaineers, rednecks, creoles, and piney woods tackies."

Harwell, Henry Osgood, III. Maricopa Origins: An Ethnohistorical Approach to a Riverine Yuman Community. Indiana University, anthropology, 1979. 320 p.
Micro 80-08213
Abstracted in DAI, v. 40A, n. 10, April 1980, p. 5490-5491.

Studies the historical development of the Maricopa community near Laveen, Arizona, a district of the Gila River Indian Community, through an examination of folk history and diachronic analysis of structural-functional units in social organization.

Hendel-Sebestyen, Giselle. The Sephardic Home: Ethnic Homogeneity and Cultural Traditions in a Total Institution. Columbia University, anthropology, 1969. 439 p.
Micro 70-6992
Abstracted in DAI, v. 30B, n. 10, April 1970, p. 4474.

Edition forthcoming. New York: AMS Press.

Analyzes the effect of ethnic homogeneity, cultural traditions, and kin and communal ties on the structure and functioning of a formal organization--the Sephardic Home for the Aged--inhabited by first-generation Sephardic immigrants from Greece, Turkey, the Balkan countries, North Africa, and the Middle East.

Henderson, Margaret Carole. Many Voices: A Study of Folklore Activities in Canada and Their Role in Canadian Culture. University of Pennsylvania, folklore and folklife, 1975. 567 p.
Micro 76-3172
Abstracted in DAI, v. 36A, n. 8, Feb. 1976, p. 5456.

Published under Carpenter, Carole Henderson. Ottawa: National Museums of Canada, 1979 (Canadian Ethnology Service; Mercury Series 26). (GR113.C38)

Surveys and evaluates folklore activities in Canada and identifies their role in Canadian culture by investigating the historical, cultural, and geographical factors in the development of Canadian folklore studies and popular interest in the traditions of Native Peoples, French-Canadians, and Anglo-Canadians.

Hennessey, Thomas Joseph. From Jazz to Swing: Black Jazz Musicians and Their Music, 1917-1935. Northwestern University, American history, 1973. 535 p.

Micro 74-7757

Abstracted in DAI, v. 34A, n. 9, March 1974, p. 5870.

Investigates the change in jazz from a local, informally organized black folk music to a highly structured, national popular music, concentrating on the role of the black musician in influencing and reacting to these changes.

Herbstein, Judith F. Rituals and Politics of the Puerto Rican "Community" in New York City. City University of New York, anthropology, 1978. 530 p.

Micro 78-08682

Abstracted in DAI, v. 38A, n. 12, pt. 1, June 1978, p. 7414-7415.

Investigates the political and economic dimensions of ethnicity among New York's Puerto Ricans between 1955 and 1975 which emerged as a result of the interplay between indigenous and external forces. Also analyzes the political strategy used by publicly recognized leaders who build upon the cultural identity of the masses to consolidate their own occupational status.

Heth, Charlotte Anne Wilson. The Stomp Dance Music of the Oklahoma Cherokee: A Study of Contemporary Practice with Special Reference to the Illinois District Council Ground. University of California, Los Angeles, music, 1975. 589 p.

Micro 75-22628

Abstracted in DAI, v. 36A, n. 5, Nov. 1975, p. 2480.

Documents and analyzes the contemporary stomp dance music, a vital part of Oklahoma Cherokee culture today.

Hill, Robert Fred. Exploring the Dimensions of Ethnicity: A Study of Status, Culture and Identity among Polish-Americans. University of Pittsburgh, anthropology, 1975. 350 p.

Micro 76-352

Abstracted in DAI, v. 36A, n. 7, Jan. 1976, p. 4593.

Published as Exploring the Dimensions of Ethnicity: A Study of Status, Culture, and Identity. New York: Arno Press, 1980. (F159.P69P74)

Explores the dimensions of status, culture, and identity among Polish-Americans in Pittsburgh, Pennsylvania through participant observation, interviews, library research, a survey questionnaire, and an analysis of historical documents.

Hodges, David Julian. The Cajun Culture of Southwestern Louisiana: A Study of Cultural Isolation and Role Adaptation as Factors in the Fusion of Black African and French Acadian Culture Traits. New York University, anthropology of education, 1972. 177 p.

Micro 72-26598

Abstracted in DAI, v. 33B, n. 5, Nov. 1972, p. 1901-1902.

Examines the interchange of culture traits between French Acadians and black Africans in the creation of the Cajun culture of southwestern Louisiana.

Hoe, Ban Seng. Structural Changes of Two Chinese Communities in Alberta, Canada. Vanderbilt University, sociology, 1974. 410 p.

Micro 75-1137

Abstracted in DAI, v. 35A, n. 8, Feb. 1975, p. 5530.

Revision published. Ottawa: National Museums of Canada, 1976 (Canadian Ethnology Service; Mercury Series 19). (F1079.5.C35H63)

Presents a study of Chinese communities in Alberta which indicates that the persistence and change of an ethnic community is closely related to the dynamic interplay between the immigrants' social organizations and the larger political, economic, and social forces.

Hoover, Knight Eugene. Organizational Networks and Ethnic Persistence: A Case Study of Norwegian-American Ethnicity in the New York Metropolitan Area. City University of New York, sociology, 1979. 406 p.

Micro 79-13135

Abstracted in DAI, v. 39A, n. 12, pt. 1, June 1979, p. 7540.

Discusses the importance of ethnic interest organizations in maintaining ethnic identity among New York Norwegian-Americans, a group which is seen as being structurally and culturally assimilated.

Hutchens, Nancy Cheryl. Recent Italian Immigrants in Brooklyn: Their Social Worlds. Rice University, behavioral science, 1977. 195 p.
Micro 77-19267
Abstracted in DAI, v. 38A, n. 3, Sept. 1977, p. 1501.

Describes and discusses the nature of social relations and cultural factors that have molded the forms of relationships among recent immigrants from southern Italy living in a section of Brooklyn, New York.

Ibarra, Robert Antonio. Ethnicity Genuine and Spurious: A Study of a Norwegian Community in Rural Wisconsin. The University of Wisconsin - Madison, anthropology, 1976. 463 p.
Micro 76-28918
Abstracted in DAI, v. 37A, n. 9, March 1977, p. 5913-5914.

Describes and analyzes the interrelationship of rural ethnicity, social organization, and entrepreneurial activity from historical and contemporary perspectives, as they relate to Norwegian-American communities in Vernon County, Wisconsin, focusing on a recently established Norwegian Independence Day festival, Syttende Mai.

Ito, Karen Lee. Symbolic Conscience: Illness Retribution among Urban Hawaiian Women. University of California, Los Angeles, anthropology, 1978. 235 p.
Micro 79-01364
Abstracted in DAI, v. 39A, n. 7, Jan. 1979, p. 4357.

Explores the "retributive comeback" process in a symbolic system of world view in Hawaiian culture by studying the symbolic value of illness, injury, death, and misfortune in the lives of six women of Hawaiian ancestry who live in Honolulu.

Ivey, Saundra Keyes. Oral, Printed, and Popular Culture Traditions Related to the Melungeons of Hancock County, Tennessee. Indiana University, folklore, 1976. 540 p.

Micro 77-1960

Abstracted in DAI, v. 37A, n. 8, Feb. 1977, p. 5268-5269.

Brings together the diverse and previously scattered printed sources related to the Melungeons, a people of uncertain origin, dark-skinned, but neither black nor Indian, to analyze the relationships between printed sources and oral traditions concerning these people.

Jenkins, Ulysses Duke. Remnants of Yoruba Culture within the African-American Church. Union Graduate School, cultural anthropology, 1976. 179 p.

Micro 77-17778

Abstracted in DAI, v. 38A, n. 3, Sept. 1977, p. 1501-1502.

Revision published as Ancient African Religion and the African-American Church. Jacksonville, N.C.: Flame International, 1978. (BL2480.Y6J46)

Investigates the hypothesis that there are remnants of African culture among African-Americans by examining structural similarities between Yoruba and African-American traditions such as oral narrative traditions, philosophy, and religious customs.

Johnson, Geraldine Niva. Rag Rugs and Rug Makers of Western Maryland: A Study of Craft in Community. University of Maryland, English, 1980. 433 p.

Micro 81-00732

Abstracted in DAI, v. 41A, n. 8, Feb. 1981, p. 3683.

Revision published as Weaving Rag Rugs: A Women's Craft in Western Maryland. Knoxville: The University of Tennessee Press, 1985. (TT850.J62)

Investigates the persistence of the tradition of weaving rag rugs in Garrett and Allegany Counties in western Maryland among descendents of German and British settlers. Examines the types of woven rag rugs prevalent in the area and describes the folk technology and the function of the craft in its community context.

Johnston, Kaarin Spencer. Pueblo Ritual: Theatre for a Nation. Southern Illinois University at Carbondale, speech communication, 1980. 230 p.

Micro 81-02383
Abstracted in DAI, v. 41A, n. 8, Feb. 1981, p. 3327-3328.

Supports the assumption that the contemporary public ritual of the Rio Grande Pueblo Indians is a form of theater art which reflects the identity and world view expressed within the Pueblo community and also provides an artistic link with the outside world.

Jordan, Rosan Augusta. The Folklore and Ethnic Identity of a Mexican-American Woman. Indiana University, folklore, 1975. 415 p.
Micro 76-11422
Abstracted in DAI, v. 36A, n. 11, May 1976, p. 7562.

Explores the complex interrelationships of the forces of acculturation, urbanization, upward mobility, and personal-accidental factors and their influence on the acquisition, maintenance, or loss of folklore of a Mexican-American woman in Fort Worth, Texas.

Jordan, Terry Gilbert. A Geographic Appraisal of the Significance of German Settlement in Nineteenth-Century Texas Agriculture. University of Wisconsin, geography, 1965. 356 p.
Micro 65-10625
Abstracted in DA, v. 26, n. 9, March 1966, p. 5364.

Published as German Seed in Texas Soil: Immigrant Farmers in Nineteenth-Century Texas. Austin: University of Texas Press, 1966. (F395.G3J6)

Investigates the importance of cultural heritage in shaping the regional characteristics of 19th-century American agriculture by studying German immigrants who settled in Texas and comparing them with native-born southern whites and blacks.

Joyner, Charles Winston. Slave Folklife on the Waccamaw Neck: Antebellum Black Culture in the South Carolina Lowcountry. University of Pennsylvania, folklore and folklife, 1977. 370 p.
Micro 77-19868
Abstracted in DAI, v. 38A, n. 3, Sept. 1977, p. 1565.

Revision published as Down by the Riverside: A South Carolina Slave Community. Urbana: University of Illinois Press, 1984. (F279.A43J69)

Delineates the main outlines of Afro-American folklife on the rice plantations of the Waccamaw Neck during the final stages of slavery by applying historical analyses with folklore/folklife methodologies to the day-to-day life of a folk group which did not leave many conventional historical records.

Jurczak, Chester Andrew. Ethnicity, Status, and Generational Positioning: A Study of Health Practices among Polonians in Five Ethnic Islands. University of Pittsburgh, sociology, 1964. 255 p.
Micro 65-7020
Abstracted in DA, v. 26, n. 1, July 1965, p. 528.

Investigates how ethnicity, measured by food habits, language, health values, and folk religiosity, varies among different generations of mothers and daughters in five Polish-American settlements.

Kaganoff, Nathan M. The Traditional Jewish Sermon in the United States from Its Beginnings to the First World War. The American University, history, 1961. 224 p.
Micro 61-3715
Abstracted in DA, v. 22, n. 4, Oct. 1961, p. 1141-1142.

Explains the emergence of a new type of traditional Jewish sermon in the United States, thereby contributing to an understanding of the impact of the American environment on Jewish religious life and thought.

Kamin, Aviva James. Ethnicity and Health: A Medical Anthropological Approach. United States International University, counseling psychology, 1976. 119 p.
Micro 76-2515
Abstracted in DAI, v. 36A, n. 8, Feb. 1976, p. 5383.

Describes and analyzes a method of determining the components of ethnicity, based on language, food, and folk religion, and demonstrates the interrelationships of ethnicity and health values, beliefs, and practices among blacks in Los Angeles County, California.

Keber, Helen Lida Phillips. Raising Spirit: A Comparative Analysis of Three Black Religious Rituals. The University of North Carolina at Chapel Hill, anthropology, 1973. 336 p.

Micro 73-26193
Abstracted in DAI, v. 34B, n. 5, Nov. 1973, p. 1846.

Compares and contrasts three black Pentecostal rituals to identify unique characteristics of each. Examines a band of Saints led by a black female healer, a tent crusade led by a white evangelist, and a black Baptist church.

Kemnitzer, Luis Stowell. Yuwipi: A Modern Dakota Healing Ritual. University of Pennsylvania, anthropology, 1968. 219 p.
Micro 69-5635
Abstracted in DA, v. 29B, n. 10, April 1969, p. 3595.

Uses a lingustic model to examine the ritual yuwipi, currently the focus of a revival of traditional religion and syncretism on the Pine Ridge (Teton Dakota) Reservation in South Dakota.

Kew, John Edward Michael. Coast Salish Ceremonial Life: Status and Identity in a Modern Village. University of Washington, anthropology, 1970. 367 p.
Micro 70-19632
Abstracted in DAI, v. 31B, n. 4, Oct. 1970, p. 1668.

Describes ceremonial complexes which create large inter-village congregations of Coast Salish throughout the year and which incorporate both new Western practices and traditional beliefs and practices.

Kirshenblatt-Gimblett, Barbara. Traditional Storytelling in the Toronto Jewish Community: A Study in Performance and Creativity in an Immigrant Culture. Indiana University, folklore, 1972. 521 p.
Micro 73-2724
Abstracted in DAI, v. 33A, n. 9, Mar. 1973, p. 5066.

Explores traditional storytelling performance in a Toronto Jewish immigrant community, both as it relates to the changing cultural and social context in Canada and as it reflects the various stages of immigrant experience--emigration, initial contact, transitional phase, and ethnic phase.

Klein, Barbro Sklute see Sklute, Barbro Maria.

Klymasz, Robert Bogdan. Ukrainian Folklore in Canada: An Immigrant Complex in Transition. Indiana University, folklore, 1971. 342 p.
Micro 71-21303
Abstracted in DAI, v. 32A, n. 2, Aug. 1971, p. 857.

Published as Ukrainian Folklore in Canada. New York: Arno Press, 1980. (GR113.7.U57K58)

Presents the evolution of Ukrainian-Canadian folklore from an immigrant to an ethnic "folklore complex" as a process marked by three stages--resistance to change, breakdown of old traditions, and reconstitution--using fieldwork data from the Prairie Provinces of western Canada.

Koskoff, Ellen Gilbert. The Concept of Nigun among Lubavitcher Hasidim in the United States. University of Pittsburgh, music, 1976. 232 p.
Micro 77-3017
Abstracted in DAI, v. 37A, n. 8, Feb. 1977, p. 4686-4687.

Defines the concept of nigun (pl. nigunim, non-liturgical melody) as it is understood by Lubavitcher Hasidim in contemporary American society.

Kring, Hilda Adam. The Harmonists--A Folk-Cultural Approach. University of Pennsylvania, folklore and folklife, 1969. 308 p.
Micro 69-21385
Abstracted in DAI, v. 30A, n. 6, Dec. 1969, p. 2439.

Published. Metuchen, N.J.: Scarecrow Press, 1973 (ATLA Monograph Series; No. 3). (HX656.H2K74)

Presents a study of the folk culture of the Harmonists, a group of Wuerttembergers who came to America in the early 19th century seeking religious freedom. Examines material culture, hymns, and mysticism as found in the settlements of Harmony, Pennsylvania; New Harmony, Indiana; Economy, Pennsylvania; and in their archives.

Lah, Ronald Leopold. Ethnoaesthetics of Northern Arapaho Indian Music. Northwestern University, anthropology, 1980. 313 p.
Micro 80-26847
Abstracted in DAI, v. 41A, n. 6, Dec. 1980, p. 2671.

Explores the indigenous aesthetic system of the Northern Arapaho Indians of Wyoming relating to music. Examines the gradual

incorporation of aspects of the Western aesthetic system, the adoption of pan-Indian and regional styles, and the recent efforts to revive distinctive tribal cultural features.

Larralde, Carlos Montalvo. Chicano Jews in South Texas. University of California, Los Angeles, sociology, 1978. 315 p.

Micro 79-06177

Abstracted in DAI, v. 39A, n. 9, March 1979, p. 5747.

Traces the history of the Chicano Jews in South Texas and analyzes their present social status in contemporary Anglo-American society, describing existing cultural traditions, religion, health, and education.

Larson, LeRoy Wilbur. Scandinavian-American Folk Dance Music of the Norwegians in Minnesota. University of Minnesota, music, 1975. 507 p.

Micro 75-21062

Abstracted in DAI, v. 36A, n. 4, Oct. 1975, p. 1892.

Provides a survey of Scandinavian-American folk dance music, examines the sociological context of the music, and investigates its role in the lives of Norwegian immigrants and their descendents in Minnesota.

Laudin, Harvey Golden. The Shinnecock Powwow: A Study of Culture Change. New York University, anthropology of education, 1973. 205 p.

Micro 74-17171

Abstracted in DAI, v. 35A, n. 2, Aug. 1974, p. 638-639.

Investigates the relationship between the Shinnecock Annual Powwow and the process of acculturation from 1946 to 1972 on the Shinnecock Reservation near Southampton, Long Island.

Leder, Hans Howard. Cultural Persistence in a Portuguese-American Community. Stanford University, anthropology, 1968. 167 p.

Micro 69-249

Abstracted in DA, v. 29B, n. 7, Jan. 1969, p. 2269-2270.

Published. New York: Arno Press, 1980. (F868.S156L43)

Describes the degree and kind of cultural persistence manifested by a Portuguese-American community in the San Francisco Bay area and identifies the processes by which this persistence has been achieved.

Lehr, John Campbell. The Process and Pattern of Ukrainian Rural Settlement in Western Canada, 1891-1914. The University of Manitoba, geography, 1978.

Abstracted in DAI, v. 38A, n. 12, pt. 1, June 1978, p. 7557-7558.

Explores the social geography of Ukrainian settlement in western Canada, showing the strength of social ties transferred from the "old country," where settlements were stratified according to kinship, village, district, regional, and national loyalties.

Levy, Richard S. A Cross-Cultural Assessment of Similarities in Interior Salish Myth Content. The University of British Columbia, anthropology and sociology, 1974.

Abstracted in DAI, v. 35A, n. 11, May 1975, p. 6865.

Uses descriptive statistical techniques and computer analyses to study Interior Salish myth content and finds that the division of the Interior Salish myths into two geographically distinct groups coincides with previously observed cultural and linguistic classifications.

Levy, Sydelle Brooks. Ethnic Boundedness and the Institutionalization of Charisma: A Study of the Lubavitcher Hassidim. City University of New York, anthropology, 1973. 218 p.

Micro 74-667

Abstracted in DAI, v. 34B, n. 7, Jan. 1974, p. 3062.

Explores the meanings of ethnic symbols and ethnic group persistence among the Lubavitcher Hassidim in Brooklyn, New York to understand how ethnic group members manipulate symbols of ethnic identification as an adaptive strategy in an urban, pluralistic society.

Limon, Jose Eduardo. The Expressive Culture of a Chicano Student Group at the University of Texas at Austin, 1967-1975. The University of Texas at Austin, anthropology, 1978. 318 p.
Micro 78-17672
Abstracted in DAI, v. 39A, n. 4, Oct. 1978, p. 2446.

Examines the emergence and function of expressive shared performances of traditional verbal playforms, narratives, food customs, music, and dancing among Chicano students, which symbolically reunites them with their home culture and affirms their ethnic identity, thereby intensifying a sense of conflict with Anglo-Texan society.

Lutz, Maija M. The Effects of Acculturation on Eskimo Music of Cumberland Peninsula. The University of Wisconsin - Madison, music, 1977. 256 p.
Micro 77-19108
Abstracted in DAI, v. 38A, n. 6, Dec. 1977, p. 3131.

Published. Ottawa: National Museums of Canada, 1978 (Canadian Ethnology Service; Mercury Series 41). (ML3563.L88)

Examines the genres of music performed in a settlement of Baffin Island Eskimos in Pangnirtung, discusses the cultural context of the music, and formulates reasons for changes that have taken place since the 19th century.

McCullough, Lawrence Ervin. Irish Music in Chicago: An Ethnomusicological Study. University of Pittsburgh, music, 1978. 449 p.
Micro 78-17270
Abstracted in DAI, v. 39A, n. 4, Oct. 1978, p. 1919.

Examines a local tradition of Irish music in the United States by focusing on the social, psychological, political, economic, demographic, and musical factors that have influenced the development of Irish music in Chicago from the 1870s to 1978.

McDaniel, George William. Preserving the People's History: Traditional Black Material Culture in Nineteenth and Twentieth Century Southern Maryland. Duke University, history, 1979. 612 p.
Micro 79-22759
Abstracted in DAI, v. 40A, n. 4, Oct. 1979, p. 2204-2205.

Revision published as Hearth and Home, Preserving a People's Culture. Philadelphia: Temple University Press, 1981. (F182.M32)

Studies the evolution of traditional black material culture in southern Maryland through an examination of the houses and lifestyles of three groups of blacks--slaves, tenants, and landowners.

McDowell, John Holmes. The Speech Play and Verbal Art of Chicano Children: An Ethnographic and Sociolinguistic Study. The University of Texas at Austin, anthropology, 1975. 432 p.
Micro 75-24918
Abstracted in DAI, v. 36A, n. 5, Nov. 1975, p. 2944.

Analyzes folkloric materials collected from children four to eleven years old in a Chicano neighborhood in Austin, Texas and relates them to the major processes of enculturation affecting the children.

Mackie, Marlene Marie. The Accuracy of Folk Knowledge Concerning Alberta Indians, Hutterites, and Ukrainians: An Available Data Stereotype Validation Technique. University of Alberta, sociology, 1971.

Listed in ADD, 1970-1971, p. 327.

McKinnon, Sarah Morgan. Traditional Rural Architecture in Northwest France and Quebec: 1600-1800. University of Toronto, medieval studies, 1976.

Abstracted in DAI, v. 39A, n. 4, Oct. 1978, p. 1894.

Revision published as Traditional Rural Architecture in Quebec, 1600-1800. Toronto: Centre for Urban and Community Studies and Centre for Medieval Studies, University of Toronto, 1977 (Major report--Centre for Urban and Community Studies, University of Toronto; No. 9). (NA8206.C35M332)

Presents an architectural comparison of several houses built in France and her colony New France in the 17th and 18th centuries and gives an explanation of the sources for these two similar building traditions.

McQuillan, David Aidan. Adaptation of Three Immigrant Groups to Farming in Central Kansas 1875-1925. The University of Wisconsin - Madison, geography, 1975. 444 p.

Micro 76-10669
Abstracted in DAI, v. 37A, n. 1, July 1976, p. 603-604.

Investigates the Americanization of immigrants in rural North America by focusing on the farming performance of three ethnic groups--Swedes, Mennonites (Germans from Russia), and French-Canadians--in central Kansas.

Makofsky, Abraham. Tradition and Change in the Lumbee Indian Community of Baltimore. The Catholic University of America, anthropology, 1971. 247 p.

Micro 72-5749
Abstracted in DAI, v. 32B, n. 8, Feb. 1972, p. 4372.

Presents a study of a Lumbee Indian community whose approximately 2,500 members have migrated from a rural county in North Carolina to an urban center. Examines cultural changes that have occurred as the Lumbees have confronted the problems of daily living in the city.

Maloof, Patricia Sarah. Medical Beliefs and Practices of Palestinian-Americans. The Catholic University of America, anthropology, 1979. 288 p.

Micro 80-01349
Abstracted in DAI, v. 40A, n. 7, Jan. 1980, p. 4114.

Delineates the patterns of medical beliefs and practices of Palestinian-Americans in the Washington, D.C. metropolitan area within the comparative framework of Arthur Kleinman's health care systems model.

Mannion, John Joseph. Irish Imprints on the Landscape of Eastern Canada in the Nineteenth Century: A Study of Cultural Transfer and Adaptation. University of Toronto, geography, 1971.

Abstracted in DAI, v. 33B, n. 1, July 1972, p. 264-265.

Published as Irish Settlements in Eastern Canada: A Study of Cultural Transfer and Adaptation. Toronto: University of Toronto Press, 1974 (University of Toronto Department of Geography; Research Publications No. 12). (F1035.I6M24)

Analyzes the transfer of selected traits of Irish material culture across the Atlantic to three areas in Newfoundland, New Brunswick, and Ontario in the early 19th century. Examines settlement patterns, field systems, farm tools and techniques,

outbuildings, and house types.

Maranda, Elli-Kaija Kongas. Finnish-American Folklore: Quantitative and Qualitative Analysis. Indiana University, folklore, 1963. 547 p.

Micro 64-5465

Abstracted in DA, v. 25, n. 1, July 1964, p. 396-397.

Published as Finnish-American Folklore. New York: Arno Press, 1980. (GR111.F56M37)

Examines the role of Finnish-American folklore as communication to confirm the hypothesis that folklore is best transmitted without the help of a record and best studied in the process of transmission.

Marks, Morton Allen. Performance Rules and Ritual Structures in Afro-American Music. University of California, Berkeley, anthropology, 1972.

Listed in ADD, 1971-1972, p. 14.

Martens, Helen. Hutterite Songs: The Origins and Aural Transmission of Their Melodies from the Sixteenth Century. Columbia University, music, 1969. 306 p.

Micro 69-17606

Abstracted in DAI, v. 30A, n. 6, Dec. 1969, p. 2562.

Traces songs and melodies sung by Hutterites today to the 16th century, examining their aural transmission musically and socially in the context of Anabaptist history.

Mathias, Elizabeth Lay. From Folklore to Mass Culture: Dynamics of Acculturation in the Games of Italian-American Men. University of Pennsylvania, folklore and folklife, 1974. 419 p.

Micro 75-14594

Abstracted in DAI, v. 36A, n. 1, July 1975, p. 455-456.

Investigates the relationship between degree of acculturation and persistence of Italian traditional games among three generations of Italian-American men in South Philadelphia and relates the process of change within the games to the changing forms of Italian-American male groups.

Maultsby, Portia Katrenia. Afro-American Religious Music: 1619-1861. Part I - Historical Development. Part II - Computer Analysis of One Hundred Spirituals. The University of Wisconsin - Madison, music, 1974. 460 p.

Micro 75-7597

Abstracted in DAI, v. 35A, n. 11, May 1975, p. 7343.

Defines the circumstances which allowed for the development of a black religious musical tradition in the United States, examining West African retentions and European influences and indentifying musical elements which are characteristic of the Afro-American religious tradition.

Mealing, Francis Mark. Our People's Way: A Study in Doukhobor Hymnody and Folklife. University of Pennsylvania, folklore and folklife, 1972. 789 p.

Micro 72-25633

Abstracted in DAI, v. 33A, n. 4, Oct. 1972, p. 1619-1620.

Documents aspects of Canadian Doukhobor culture by presenting an annotated collection of Doukhobor psalms, accounts of Doukhobor history and religion, photographs of architecture, foodways, crafts, and burial style, and descriptions of major religious and social functions gathered through library and field research in British Columbia.

Menez, Herminia Quimpo. Folkloric Communication among Filipinos in California. University of Pennsylvania, folklore and folklife, 1973. 272 p.

Micro 73-24192

Abstracted in DAI, v. 34A, n. 4, Oct. 1973, p. 1791.

Published as Folklore Communication among Filipinos in California. New York: Arno Press, 1980. (GR111.F55M46)

Investigates folkloric communication among Filipinos in California from a performance-centered perspective. Also develops the idea that immigrant folklore is not simply the retention of Old World traditions, but also the remodeling and development of these as an adaptation to an altered set of social relationships.

Meo, Yvonne Cole. A Survey on Traditional Arts of West Africa and Contemporary Black American Art: A Study of Symbolic Parallels and Cultural Transfer. Union Graduate School, West, fine arts, 1977. 445 p.

Micro 78-05533
Abstracted in DAI, v. 38A, n. 11, May 1978, p. 6369.

Investigates the relationship and influence of indigenous West African symbolic art on black American art and examines its social and psychological evolution.

Miller, Elaine Kay. Mexican Folk Narrative from the Los Angeles Area. University of California, Los Angeles, Spanish, 1967. 634 p.
Micro 68-7476
Abstracted in DA, v. 28A, n. 12, pt. 1, June 1968, p. 5063.

Revision published. Austin: University of Texas Press for the American Folklore Society, 1973 (Publications of the American Folklore Society; Memoir Series, V. 56). (GR115.M52)

Presents a bilingual collection of Mexican-American folk narratives, categorizes the legendary narratives, and discusses identifiable patterns and recurrent themes which characterize the narratives of that group.

Mintz, Jerome R. The Legends of the Hasidim: A Study of Folklore and Culture. Indiana University, folklore, 1961. 204 p.
Micro 61-4468
Abstracted in DA, v. 22, n. 5, Nov. 1961, p. 1571.

Revision published as Legends of the Hasidim: An Introduction to Hasidic Culture and Oral Tradition in the New World. Chicago: University of Chicago Press, 1968. (BM198.M52)

Investigates the folklore and culture of the Hasidim in New York and provides an ethnographic analysis of the Hasidic community. Also considers the role of legends in Hasidic culture and explores the relationship between Hasidic legends and contemporary mores and beliefs.

Mitchell, Claudia I. Language Behavior in a Black Community. University of California, Berkeley, anthropology, 1969. 171 p.
Micro 70-13120
Abstracted in DAI, v. 31B, n. 2, Aug. 1970, p. 490.

Examines language behavior in a black, working-class community in Oakland, California to provide the beginnings of an ethnography of communication for the black community.

Mongeau, Beatrice Bell. The "Granny" Midwives: A Study of a Folk Institution in the Process of Social Disintegration. The University of North Carolina at Chapel Hill, sociology, 1973. 267 p.

Micro 74-15378

Abstracted in DAI, v. 35A, n. 1, July 1974, p. 601.

Examines changes in the institutional pattern of behavior surrounding childbirth among blacks residing in a North Carolina county by focusing on the "Granny" midwives, black women who believed that they carried on the Lord's work in response to a call and who practiced under divine guidance.

Montell, William Lynwood. A Folk History of the Coe Ridge Negro Colony. Indiana University, folklore, 1964. 615 p.

Micro 65-3502

Abstracted in DA, v. 25, n. 11, May 1965, p. 6520-6521.

Revision published as The Saga of Coe Ridge: A Study in Oral History. Knoxville: University of Tennessee Press, 1970. (E185.93.K3M6)

Reconstructs the history of the Coe Ridge Negro colony of Cumberland County, Kentucky using oral traditions collected from former members of the colony and their white neighbors.

Mori, Joycelyn Irene. Changes in Hopi Material Culture. University of Missouri at Columbia, anthropology, 1972. 194 p.

Micro 73-21464

Abstracted in DAI, v. 34B, n. 3, Sept. 1973, p. 967.

Examines the stability of the material culture of the Hopi through time by investigating plaited basketry, coiled basketry, wicker basketry, sashes, rattles, and decorated pottery to determine whether correlations exist between physical changes and specific historical events. Also indicates what general conclusions about can be generated from the Hopi data concerning technological change.

Morrison, Judith Krow. Being Chinese in Honolulu: A Political and Social Status or a Way of Life. University of Illinois at Urbana-Champaign, anthropology, 1977. 290 p.

Micro 78-04092

Abstracted in DAI, v. 38A, n. 10, April 1978, p. 6202-6203.

Examines how Chinese people see themselves and are seen by others culturally, politically, and socially in the multi-ethnic society of Honolulu, Hawaii.

O'Grady, Ingrid Poschmann. Ararat, Etchmiadzin, and Haig (Nation, Church, and Kin): A Study of the Symbol System of American Armenians. The Catholic University of America, anthropology, 1979. 189 p.

Micro 79-21068

Abstracted in DAI, v. 40A, n. 3, Sept. 1979, p. 1576.

Examines ethnicity and the shared symbol system of Armenian-Americans in an Armenian community in Washington, D.C. by investigating their distinctive perception of the world and alternative patterns for social behavior.

Onwuachi, Patrick Chike. Religious Concepts and Socio-Cultural Dynamics of Afro-American Religious Cults in Saint Louis, Missouri. St. Louis University, sociology and anthropology, 1963. 194 p.

Micro 64-4264

Abstracted in DA, v. 25, n. 1, July 1964, p. 24.

Presents an ethnographic investigation of the Fahamme Temple of Islam and Culture, as well as Muhammad's Nation of Islam, two Afro-American religious cults in St. Louis, Missouri to examine the role of religion as a force which can change or maintain social and cultural roles.

Parthun, Paul Robert. Ojibwe Music in Minnesota. University of Minnesota, music, 1976. 320 p.

Micro 76-27856

Abstracted in DAI, v. 37A, n. 6, Dec. 1976, p. 3741-3742,

Examines Ojibwe tribal music in Minnesota from the perspectives of anthropology, ethnomusicology, and "sociomusicology."

Patterson, George James, Jr. The Unassimilated Greeks of Denver. University of Colorado, anthropology, 1969. 277 p.

Micro 70-16514

Abstracted in DAI, v. 31B, n. 3, Sept. 1970, p. 1032.

Studies a group of Greek immigrants in Denver who have remained firmly unassimilated over a long period of years despite a movement toward assimilation on the part of many of their compatriots and the increasing Americanization of Greeks in Denver.

Paulsen, Frank Martin. Danish-American Folk Traditions: A Study in Fading Survivals. Indiana University, folklore, 1967. 343 p.
Micro 68-2341
Abstracted in DA, v. 28A, n. 10, April 1968, p. 4069-4070.

Investigates the extent to which folk traditions, including tales, legends, dances, games, and celebrations, have survived among Danish-Americans in Nebraska, Iowa, and California. Finds that the fact that many Danish-American folk traditions have disappeared is partially due to the decay of the Danish language as a means of communication.

Pearson, Barry Lee. The Life Story of the Blues Musician: An Analysis of the Traditions of Oral Self-Portrayal. Indiana University, folklore, 1977. 293 p.
Micro 77-30313
Abstracted in DAI, v. 38A, n. 8, Feb. 1978, p. 4970-4971.

Revision published as "Sounds So Good To Me": The Bluesman's Story. Philadelphia: University of Pennsylvania Press, 1984. (ML3521.P4)

Investigates the ways in which tradition influences the oral self-portraits of black American blues musicians. Using field data collected primarily from blues musicians from Mississippi, examines traditional stereotyped role and lifestyle patterns which may function as models in life-story creation and thereby contribute to the analysis of the life-story as a folklore genre.

Perdue, Charles L., Jr. Movie Star Woman in the Land of the Black Angries: Ethnography and Folklore of a Negro Community in Rural Virginia. University of Pennsylvania, folklore and folklife, 1971. 554 p.
Micro 72-6214
Abstracted in DAI, v. 32A, n. 8, Feb. 1972, p. 4508.

Examines the unique culture, values, and expressive behavior of a rural black community in Rappahannock County, Virginia to dispel the misconception that blacks in America belong to one cultural group with the same background and traditions.

Petersen, Albert Jepmond, Jr. German-Russian Catholic Colonization in Western Kansas: A Settlement Geography. The Louisiana State University and Agricultural and Mechanical College, geography and anthropology, 1970. 232 p.

Micro 71-3435

Abstracted in DAI, v. 31B, n. 8, Feb. 1971, p. 4771.

Examines landscape patterns of Ellis County, Kansas which demonstrate that elements of Catholic German-Russian material culture have created a visible impact in both form and function on the local landscape.

Phillips, Jenny King. Symbol, Myth, and Rhetoric: The Politics of Culture in an Armenian-American Population. Boston University, anthropology, 1978. 306 p.

Micro 78-19820

Abstracted in DAI, v. 39A, n. 5, Nov. 1978, p. 3019.

Analyzes the dynamic relationship between symbols and politics in the expression of Armenian identity in the United States from World War I to the present.

Pinkston, Alfred Adolphus. Lined Hymns, Spirituals, and the Associated Lifestyle of Rural Black People in the United States. University of Miami, music, 1975. 246 p.

Micro 76-12855

Abstracted in DAI, v. 36A, n. 12, pt. 1, June 1976, p. 7724.

Documents the variety of religious music of black people found in rural areas of the southern United States from the beginning of the century to the mid-1960s using interview data.

Pitman, Leon Sidney. A Survey of Nineteenth-Century Folk Housing in the Mormon Culture Region. The Louisiana State University and Agricultural and Mechanical College, geography and anthropology, 1973. 254 p.

Micro 73-27863

Abstracted in DAI, v. 34B, n. 6, Dec. 1973, p. 2699.

Investigates the nature of 19th-century Mormon folk housing in the Mormon-settled area of the West. Includes discussions of adobe, and other building materials and Mormon house, barn, and outbuilding types, found to be similar despite differences in ethnic heritage of the communities.

Preston, Richard Joseph, III. Cree Narration: An Expression of the Personal Meanings of Events. The University of North Carolina at Chapel Hill, anthropology, 1971. 295 p.

Micro 72-18443

Abstracted in DAI, v. 32B, n. 12, pt. 1, June 1972, p. 6798.

Revision published as Cree Narrative: Expressing the Personal Meanings of Events. Ottawa: National Museums of Canada, 1975 (Canadian Ethnology Service; Mercury Series 30). (E99.C88P73)

Analyzes narratives obtained from the Eastern Cree Indians of James Bay, Quebec using an inductive approach to native metaphysical ideas. Examines Cree meanings relating to power, hunting, individual autonomy, self-control, and cultural uniformity.

Purdy, William Earl. Music in Mormon Culture, 1830-1876. Northwestern University, music, 1960. 384 p.

Micro 60-6576

Abstracted in DA, v. 21, n. 10, April 1961, p. 3116.

Investigates whether distinctive elements arose in Mormon music in the 19th century and examines how music functioned within the social, intellectual, and religious framework of Mormon society.

Ragucci, Antoinette Theresa. Generational Continuity and Change in Concepts of Health, Curing Practices, and Ritual Expressions of the Women of an Italian-American Enclave. Boston University, anthropology, 1971. 303 p.

Micro 71-26465

Abstracted in DAI, v. 32B, n. 4, Oct. 1971, p. 1974.

Delineates the convergence and divergence of folk concepts of health and healing practices among Italian-American women where continuities and discontinuities along a three-generation dimension are indicated.

Raichelson, Richard M. Black Religious Folksong: A Study in Generic and Social Change. University of Pennsylvania, folklore and folklife, 1975. 566 p.

Micro 76-12326

Abstracted in DAI, v. 36A, n. 12, pt. 1, June 1976, p. 8222.

Investigates how sociocultural and historical transformations have affected the development and scope of the genre of black religious folksong.

Ramakrishna, Jayashree. Health Behavior and Practices of the Sikh Community of the Yuba City Area of California. University of California, Berkeley, anthropology, 1979. 178 p.

Micro 80-14851

Abstracted in DAI, v. 41A, n. 1, July 1980, p. 307.

Presents a medical-anthropological study of health behavior among California Sikhs, focusing on their lifestyle which is geared toward maintaining and promoting health.

Ransom, Velez Hayes. Transitions between Traditional and Modern Life As Shown through Alaskan Northwest Arctic Folklore and Legends. United States International University, leadership and human behavior, 1980. 120 p.

Micro 80-19768

Abstracted in DAI, v. 41A, n. 3, Sept. 1980, p. 1166.

Studies the problem of socio-cultural adjustment to transitions between traditional and modern life for Northwest Arctic Eskimos by examining their folklore in its relation to basic traditional values.

Rechlin, Alice Theodora Merten. The Utilization of Space by the Nappanee, Indiana Old Order Amish: A Minority Group Study. The University of Michigan, geography, 1970. 231 p.

Micro 71-4713

Abstracted in DAI, v. 31B, n. 8, Feb. 1971, p. 4771-4772.

Revision published as Spatial Behavior of the Old Order Amish of Nappanee, Indiana. Ann Arbor: Department of Geography, University of Michigan, 1976 (Michigan Geographical Publications; No. 18). (F535.M45R4)

Investigates the spatial organization, spatial behavior, and level of world consciousness of an Old Order Amish settlement in Indiana.

Reich, Alice Higman. The Cultural Production of Ethnicity: Chicanos in the University. University of Colorado at Boulder,

anthropology, 1977. 205 p.

Micro 77-29967

Abstracted in DAI, v. 38A, n. 7, Jan. 1978, p. 4241.

Presents a study of the meanings and uses of ethnicity among Chicano university students with particular attention to the recent rise of ethnic assertion in the Chicano "Movimiento." Suggests that Chicanos are continuously creating their own culture in interaction with each other and with an Anglo-dominated society.

Reyes-Schramm, Adelaida. The Role of Music in the Interaction of Black Americans and Hispanos in New York City's East Harlem. Columbia University, music, 1975. 273 p.

Micro 75-18435

Abstracted in DAI, v. 36A, n. 3, Sept. 1975, p. 1160.

Presents an urban ethnomusicological study of multi-ethnic musical traditions in New York City's East Harlem, concentrating on music produced by groups whose members interact face-to-face.

Ricks, George Robinson. Some Aspects of the Religious Music of the United States Negro: An Ethnomusicological Study with Special Emphasis on the Gospel Tradition. Northwestern University, anthropology, 1960, 428 p.

Micro 60-4788

Abstracted in DA, v. 21, n. 5, Nov. 1960, p. 1020-1021.

Published. New York: Arno Press, 1977. (ML3556.R47)

Examines the processes by which modification and change occur within a particular cultural tradition in continuous first-hand contact with a dominant culture by observing how American blacks have retained African musical values and have reintegrated musical elements from European culture in developing a distinctive musical tradition.

Riddle, Ronald William. Chinatown's Music: A History and Ethnography of Music and Music-Drama in San Francisco's Chinese Community. University of Illinois at Urbana-Champaign, musicology, 1976. 336 p.

Micro 77-9157

Abstracted in DAI, v. 37A, n. 10, April 1977, p. 6133-6134.

Revision published as Flying Dragons, Flowing Streams: Music in the Life of San Francisco's Chinese. Westport, Conn.: Greenwood Press, 1983 (Contributions in Intercultural and Comparative Studies; No. 7). (ML200.8.S2R5)

Surveys and documents the musical life of the Chinese in San Francisco, including music clubs, celebrations, Cantonese opera, and amateur ensembles.

Robbins, Walter LeRoy. The German-American Custom of Wishing in and Shooting in the New Year. The University of North Carolina at Chapel Hill, Germanic languages, 1969. 436 p.

Micro 70-12102

Abstracted in DAI, v. 31A, n. 1, July 1970, p. 322.

Describes and documents the German-American custom of wishing in and shooting in the New Year by researching primary and secondary sources dating from the 18th century and by conducting fieldwork in North Carolina, where the custom survives.

Rohner, Ronald Preston. Ethnography of a Contemporary Kwakiutl Village: Gilford Island Band. Stanford University, anthropology, 1964. 345 p.

Micro 64-13632

Abstracted in DA, v. 25, n. 7, Jan. 1965, p. 3790-3791.

Presents a descriptive analysis of a rapidly changing Kwakiutl village to communicate the modalities, range, and vitality of human life in a Indian village on Gilford Island, British Columbia, and its relation to other such villages.

Romano, Octavio. Don Pedrito Jaramillo: The Emergence of a Mexican-American Folk-Saint. University of California, Berkeley, anthropology, 1964. 171 p.

Micro 64-9078

Abstracted in DA, v. 25, n. 3, Nov. 1965, p. 1485.

Examines the emergence of the folk healer Don Pedrito Jaramillo as a folk saint in the context of Mexican-American culture in South Texas (1881-1962).

Rosenberg, Neil Vandraegen. Stereotype and Tradition: White Folklore about Blacks. Indiana University, folklore, 1970. 509 p.

Micro 71-12466
Abstracted in DAI, v. 31A, n. 11, May 1971, p. 5964-5965.

Discusses white folklore about blacks in the United States, emphasizing the usefulness of such folklore in ascertaining differences in white attitudes toward blacks and in determining white concepts of the roles of blacks in society.

Rothberg, Andrea Ignatoff. Philadelphia Mummery: Individual Rewards and Social Interaction. The University of Wisconsin - Madison, anthropology, 1980. 355 p.

Micro 80-15229
Abstracted in DAI, v. 41A, n. 5, Nov. 1980, p. 2193-2194.

Presents an ethnography of Philadelphia's New Year's Day Mummer's Parade which has a hybrid Scandinavian, English, German, and black-American heritage. Also traces the social history of Philadelpia mummery over the past two centuries.

Royes, Heather Hope. Television and Traditional Culture: A Survey of the AfroAmerican Women on St. Helena Island, South Carolina. The University of Wisconsin - Madison, mass communications, 1980. 191 p.

Micro 81-06528
Abstracted in DAI, v. 41A, n. 12, June 1981, p. 4876.

Investigates the effects of television on the traditional Afro-American heritage of a rural community on St. Helena Island, South Carolina.

Russell, Louise. Legendary Narratives Inherited by Children of Mexican-American Ancestry: Cultural Pluralism and the Persistence of Tradition. Indiana University, folklore, 1977. 633 p.

Micro 78-05579
Abstracted in DAI, v. 38A, n. 11, May 1978, p. 6862.

Studies the persistence of traditional legendary narratives and folk beliefs among Chicano juveniles twelve to fourteen years old in Greeley, Colorado, as the language of transmission yields to that of the majority culture.

Schuchat, Molly Geiger. Hungarian Refugees in America and Their Counterparts in Hungary: The Interrelations between

Cosmopolitanism and Ethnicity. The Catholic University of America, anthropology, 1971. 200 p.

Micro 71-23400

Abstracted in DAI, v. 32B, n. 4, Oct. 1971, p. 1975-1976.

Examines food practices and consumption in relation both to migration and to radical changes in the processing of food among Hungarian refugees in Washington, D.C. and urban residents in Hungary between December 1968 and January 1970.

Schuster, Helen Hersh. Yakima Indian Traditionalism: A Study in Continuity and Change. University of Washington, anthropology, 1975. 531 p.

Micro 75-28438

Abstracted in DAI, v. 36A, n. 6, Dec. 1975, p. 3834.

Examines the ways in which the traditional Indian community on the Yakima Indian Reservation in south-central Washington State has developed and maintained its identity as a distinctive community within the larger reservation society.

Sealy, Nanciellen Davis. Ethnicity and Ethnic Group Persistence in an Acadian Village in Maritime Canada. Southern Illinois University, anthropology, 1975. 208 p.

Micro 76-3351

Abstracted in DAI, v. 36A, n.8, Feb. 1976, p. 5386.

Published under Davis, Nanciellen. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 4). (F1044.5.S2D38)

Studies the use of the French language to examine ethnic persistence of Acadians in Ste. Marie-sur-Mer, a rural fishing village in northeastern New Brunswick.

Shutler, Mary Elizabeth. Persistence and Change in the Health Beliefs and Practices of an Arizona Yaqui Community. University of Arizona, anthropology, 1967. 238 p.

Micro 67-8811

Abstracted in DA, v. 28B, n. 1, July 1967, p. 34.

Examine the health behavior and attitudes of a community of Yaqui emigrants from Sonora, Mexico in Arizona. Studies the changes which have occurred in the Yaquis' health beliefs, which represented a fusion of Indian and Spanish elements when they emigrated, but which have incorporated Anglo-American customs

since they have been in Arizona.

Silverman, Carol Tina. Expressive Behavior as Adaptive Strategy among American Gypsies. University of Pennsylvania, folklore and folklife, 1979. 358 p.

Micro 80-09461

Abstracted in DAI, v. 40A, n. 10, April 1980, p. 5539-5540.

Analyzes the range and choice of expressive behavior of Rom Gypsies in the American context from a folkloristic perspective. Examines the role of Gypsy ethnicity and identity in permitting and encouraging innovation in certain cultural areas while fostering the conservation of core values.

Simon, Andrea Judith. The Sacred Sect and the Secular Church: Symbols of Ethnicity in Astoria's Greek Community. City University of New York, anthropology, 1977. 248 p.

Micro 77-20521

Abstracted in DAI, v. 38A, n. 4, Oct. 1977, p. 2221.

Compares two Greek Orthodox churches located in Astoria in the borough of Queens, New York, to examine the influence of social class on symbols of ethnic identity in the context of religious institutions.

Simons, Suzanne Lee. Sandia Pueblo: Persistence and Change in a New Mexican Indian Community. The University of New Mexico, anthropology, 1969. 339 p.

Micro 70-12903

Abstracted in DAI, v. 31B, n. 1, July 1970, p. 35-36.

Examines persistence and change in the Tiwa-speaking pueblo of Sandia, New Mexico, a traditionally oriented community dependent upon a complex industrial society.

Skansie, Juli Ellen. Death Is for All: Death and Death Related Beliefs of Rural Spanish-Americans. Northwestern University, anthropology, 1974. 174 p.

Micro 75-7990

Abstracted in DAI, v. 35A, n. 10, April 1975, p. 6292-6293.

Published. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 5). (F802.T2S53)

Explores rural Spanish-American conceptualizations of death and death-related topics such as witchcraft, dreams, bereavement behavior, grief, wakes, and funerals.

Sklute, Barbro Maria. Legends and Folk Beliefs in a Swedish American Community: A Study in Folklore and Acculturation. Indiana University, folklore, 1970. 834 p.

Micro 71-6908

Abstracted in DAI, v. 31A, n. 9, March 1971, p. 4654-4655.

Published under Klein, Barbro Sklute as Legends and Folk Beliefs in a Swedish American Community. New York: Arno Press, 1980. (GR111.S84K57)

Analyzes folklore collected in New Sweden, Maine in the 1960s, comparing it with material found in Swedish archives. Investigates the fate of folklore uprooted from its original locale by examining changes in legends and folk beliefs of Swedish-Americans which occurred as a result of immigration and acculturation.

Smith, Ernie Adolphus. The Evolution and Continuing Presence of the African Oral Tradition in Black Tradition. University of California, Irvine, comparative culture, 1975. 206 p.

Micro 75-11017

Abstracted in DAI, v. 35A, n. 11, May 1975, p. 7290.

Provides an overview of current issues concerning the linguistic and oral expressive styles of black America, examines the oral tradition of Africa and America, and assesses the impact of these modes of expression on selected American institutions.

Snow, Loudell Marie Fromme. The Medical System of a Group of Urban Blacks. University of Arizona, anthropology, 1971. 207 p.

Micro 72-9179

Abstracted in DAI, v. 32B, n. 9, March 1972, p. 4996.

Presents an ethnographic study of the medical system of a group of black residents of Tucson, Arizona, comprising elements of African origin, survivals of folk and formal medicine of the ante-bellum South, and modern scientific medicine, blended with the tenets of fundamentalistic Christianity.

Snyder, Patricia Jean. Folk Healing in Honolulu, Hawaii. University of Hawaii, anthropology, 1979. 256 p.

Micro 79-22093

Abstracted in DAI, v. 40A, n. 4, Oct. 1979, p. 2152-2153.

Investigates folk healing among eight ethnic groups in Honolulu, examines the role of folk healing as part of the total medical system in Hawaii and studies the relevance of the healers' ethnicity to their work and to their clients.

Starks, George Leroy, Jr. Black Music in the Sea Islands of South Carolina: Its Cultural Context--Continuity and Change. Wesleyan University, ethnomusicology, 1973.

Abstracted in DAI, v. 35A, n. 3, Sept. 1974, p. 1691.

Examines the role of music in the lives of black Sea Island residents in its cultural context, including discussions of historical background, language, African belief retentions, and folklore.

Stein, Howard Finn. An Ethno-Historic Study of Slovak-American Identity. University of Pittsburgh, anthropology, 1972. 536 p.

Micro 73-1663

Abstracted in DAI, v. 33B, n. 7, Jan. 1973, p. 2911-2912.

Published. New York: Arno Press, 1980. (F159.M2S73)

Analyzes Slovak-American experience using ethno-historic and psycho-historic frames of reference with respect to traditional Slovak society and the process of migration. Focuses on economic and social changes perceived by Slovaks in a Monongahela River mill town of McKeesport, Pennsylvania.

Stephenson, Peter Hayford. A Dying of the Old Man and a Putting on of the New: The Cybernetics of Ritual Metanoia in the Life of the Hutterian Commune. University of Toronto, anthropology, 1978.

Abstracted in DAI, v. 40A, n. 2, Aug. 1979, p. 943.

Investigates the role ritual has played in the evolution of Hutterian culture by examining historical symbols which are meaningful in contemporary times. Also examines the expansion process of today (colony-fission).

Stern, Gwen Louise. Ethnic Identity and Community Action in El Barrio. Northwestern University, anthropology, 1976. 234 p.
Micro 77-1361
Abstracted in DAI, v. 37A, n. 7, Jan. 1977, p. 4456.

Presents an ethnography of an urban Chicano neighborhood as a context in which to examine some theoretical issues in the study of ethnic identification and ethnicity.

Stern, Stephen. The Sephardic Jewish Community in Los Angeles: A Study in Folklore and Ethnic Identity. Indiana University, folklore and American studies, 1977. 425 p.
Micro 77-22676
Abstracted in DAI, v. 38A, n. 4, Oct. 1977, p. 2273.

Published as The Sephardic Jewish Community of Los Angeles. New York: Arno Press, 1980. (BM225.L6S73)

Analyzes the relationship between ethnic identity and folkloric expression of Sephardic Jews from both individual and group perspectives. From the individual's point of view, expressions of ethnic folklore are manifestations of the self communicated while relating to others. On a group level, ethnic expression provides the foundation for the creation of a network of images and symbols which the ethnic group formulates for itself and others by a mythology of its existence.

Stockard, Janice Lynn. The Role of the American Black Woman in Folktales: An Interdisciplinary Study of Identification and Interpretation. Tulane University, folklore and anthropology, 1980. 212 p.
Micro 80-19435
Abstracted in DAI, v. 41A, n. 3, Sept. 1980, p. 1166.

Discusses the character of the black woman in American folktales with the aid of the disciplines of anthropology, English, history, and sociology and finds that she is a folk figure just as colorful and well-developed as the male character, who has been popularized since the period of American slavery.

Stoller, Marianne Louise. A Study of Nineteenth Century Hispanic Arts and Crafts in the American Southwest: Appearances and Processes. University of Pennsylvania, anthropology, 1979. 940 p.
Micro 79-19523
Abstracted in DAI, v. 40A, n. 3, Sept. 1979, p. 1577.

Describes the style and content of Hispanic arts and crafts developed in the early 19th century in New Mexico, examines the cultural context within which these distinctive expressions emerged, and accounts for the processes by which they were modified or replaced by Anglo-American forms in the ensuing hundred years in the San Luis Valley of Colorado.

Swenson, Greta Esther. Family Identity and Transmission in a Mobile Society: A Case Study of the Swenson Family Reunion. Indiana University, folklore, 1980. 390 p.

Micro 81-05974

Abstracted in DAI, v. 41A, n. 9, March 1981, p. 4128.

Studies the American family as a viable group of identity and transmission by exploring family reunions in Adams County, North Dakota in general and by focusing on the reunion of a Swedish-American family.

Swiderski, Richard Michael. General and Particular in Anthropological Theory: A Study of an Italian-American Fishermen's Festival. Princeton University, anthropology, 1973. 222 p.

Micro 73-23221

Abstracted in DAI, v. 34B, n. 4, Oct. 1973, p. 1354-1355.

Examines the 1970 celebration of the St. Peter's Festival in Gloucester, Massachusetts and analyzes the ritual using historical and anthropological data in a theoretical setting.

Taft, Michael Ernest. The Lyrics of Race Record Blues, 1920-1942: A Semantic Approach to the Structural Analysis of a Formulaic System. Memorial University of Newfoundland, folklore, 1977.

Abstracted in DAI, v. 38, n. 11, May 1978, p. 6862-6863.

Defines the blues according to its text, texture, and context, including the recording context and the effects of the race-record performance upon other types of performance. Also examines the formulaic structure of the blues with emphasis on the development of race-record lyrics as a highly complex and compact form of song in a new performing environment.

Tedlock, Dennis Ernest. The Ethnography of Tale-Telling at Zuni. Tulane University, anthropology, 1968. 348 p.

Micro 68-15272
Abstracted in DA, v. 29B, n. 5, Nov. 1968, p. 1546-1547.

Presents an ethnography of one of the speech events of the Zuni Indians, telapna:we (tales), distinguished by the fact that they may be properly told only during the winter and at night, by the formulas used to open and close them, and by the verbal responses of their audiences.

Teske, Robert Thomas. Votive Offerings among Greek-Philadelphians: A Ritual Perspective. University of Pennsylvania, folklore and folklife, 1974. 318 p.

Micro 75-2782
Abstracted in DAI, v. 35A, v. 8, Feb. 1975, p. 5246.

Published. New York: Arno Press, 1980. (BX560.T47)

Provides an ethnography of the twenty-five-hundred-year-old tradition of Greek votive offerings as it is practiced by Greek-Philadelphians and interprets this specific votive complex from a "ritual-as-communication" perspective.

Thigpen, Kenneth Arledge, Jr. Folklore and the Ethnicity Factor in the Lives of Romanian-Americans. Indiana University, folklore, 1973. 603 p.

Micro 74-9442
Abstracted in DAI, v. 34A, n. 10, April 1974, p. 6546-6547.

Published as Folklore and the Enthnicity [sic] Factor in the Lives of Romanian-Americans. New York: Arno Press, 1980. (GR111.R65T48)

Expands the conceptualization of immigrant-ethnic folklore to include the folkloric expression of different generations who share Romanian-American identity. Introduces the concept of the "ethnicity factor" to describe the dynamic and non-homogeneous, yet shared, ethnic identity of Romanian-Americans.

Thomas, Gerald Rowland. Stories, Storytelling and Storytellers in Newfoundland's French Tradition: A Study of the Narrative Art of Four French Newfoundlanders. Memorial University of Newfoundland, folklore, 1977.

Abstracted in DAI, v. 38A, n. 11, May 1978, p. 6864.

Revision published as Les Deux Traditions: Le Conte Populaire Chez les Franco-Terreneuviens. Montreal: Editions Bellarmin, 1983. (GR113.7.F73T5)

Studies the narrative art of four French Newfoundlanders on the Port-au-Port peninsula of Newfoundland's west coast in private or family contexts and compares these findings with public storytelling traditions which existed before the advent of television and other forms of entertainment.

Titon, Jeff Todd. Ethnomusicology of Downhome Blues Phonograph Records 1926-1930. University of Minnesota, music, 1971. 314 p.
Micro 72-14451
Abstracted in DAI, v. 33A, n. 7, Jan. 1973, p. 3703-3704.

Revision published as Early Downhome Blues: A Musical and Cultural Analysis. Urbana: University of Illinois Press, 1977. (ML3561.B63T58)

Investigates the commercial phonograph recordings of Afro-American downhome blues in their period of peak sales, focusing on musical style and on the behavior and beliefs of the three groups principally connected with the recordings--recording artists, the record industry, and the record audience.

Turner, Frederick William, III. Badmen, Black and White: The Continuity of American Folk Traditions. University of Pennsylvania, folklore and folklife, 1965. 466 p.
Micro 65-13398
Abstracted in DA, v. 26, n. 6, Dec. 1965, p. 3236-3237.

Compares the growth and continuity of legends of white and black outlaw heroes in American folk tradition by tracing the white outlaw hero from his British background and the black outlaw hero from his development as a response to a predominately white American society.

Twining, Mary Arnold. An Examination of African Retentions in the Folk Culture of the South Carolina and Georgia Sea Islands. Indiana University, folklore, 1977. 468 p.
Micro 77-22678
Abstracted in DAI, v. 38A, n. 4, Oct. 1977, p. 2273-2274.

Investigates African retentions in the folk culture of the Sea Islands by examining oral folklore, folklife, and material culture. Finds that some African-American culture traits survive

in the culturally conservative Sea Islands, although they have passed out of usage elsewhere in the United States.

Valletta, Clement Lawrence. A Study of Americanization in Carneta: Italian-American Identity through Three Generations. University of Pennsylvania, American civilization, 1968. 517 p.
Micro 69-180
Abstracted in DA, v. 29A, n. 7, Jan. 1969, p. 2164-2165.

Published. New York: Arno Press, 1975. (F160.I8V34)

Investigates cultural adaptation and ethnic identity formation of three generations of Italian-Americans who established a community in eastern Pennsylvania in 1890.

Van Horn, Lawrence Franklin. Differential Language Use at Burnt Church, a Bilingual Micmac Indian Community of Eastern Canada. City University of New York, anthropology, 1977. 231 p.
Micro 77-24898
Abstracted in DAI, v. 38A, n. 5, Nov. 1977, p. 2889-2890.

Studies strategic language use according to the social meaning signaled by choice of English or Micmac by analyzing what messages are communicated beyond strict semantic content in Burnt Church, a Micmac Indian community in New Brunswick, Canada.

Vastokas, Joan Marie. Architecture of the Northwest Coast Indians of America. Columbia University, anthropology, 1966, 369 p.
Micro 67-844
Abstracted in DA, v. 28A, n. 2, August 1967, p. 563.

Describes site, village arrangement, materials, technology, and house forms of the Northwest Coast Indians and discusses various influences on their architecture. Also interprets Northwest Coast architecture as embodied in myth, religion, ritual, and the total cultural context.

Vennum, Thomas, Jr. Southwestern Ojibwa Music. Harvard University, music, 1975. 577 p.

Presents a comparative analysis of the Frances Densmore cylinder recordings of the Minnesota and Wisconsin Ojibwe (1907-11) and the author's field recordings (1969-73) from the

same communities to see what changes have taken place in the music over a fifty-year span.

Vlach, John Michael. Sources of the Shotgun House: African and Caribbean Antecedents for Afro-American Architecture. Indiana University, folklore, 1975. 506 p.

Micro 75-23513

Abstracted in DAI, v. 36A, n. 5, Nov. 1975, p. 3018.

Traces the heritage of the shotgun house of Louisiana from its origins in Africa through the West Indies to the United States to dispel theories that this architectural style is derived from patterns of Euro-American folk housing.

Wade, Edwin Lewis. The History of the Southwest Indian Ethnic Art Market. University of Washington, anthropology, 1976. 312 p.

Micro 77-629

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